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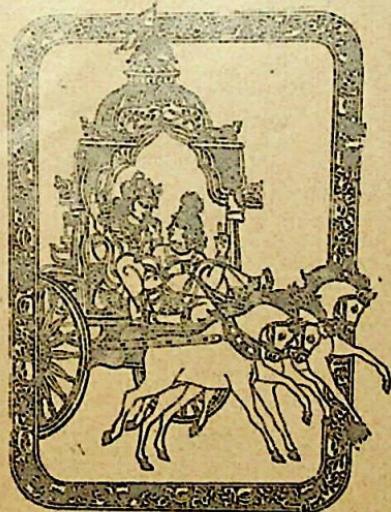
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या नो भद्राः कर्त्तव्ये यन्तु दिव्यतः ।

Let noble thoughts come to us from every side
— Rigveda, 1-89-i.



PRAYER

त्वमादिदेवः पुरुषः पुराणः
त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥

Thou art the First of Gods, the most Ancient Spirit, Thou art the safe resting place of the cosmos; Thou art the knower and the known and the Supreme Goal of all (our) striving; and by Thee is this universe pervaded, O Infinite Form!

Arjuna's prayer to Sri Krishna
— Bhagavad Gita Chapter XI-38.

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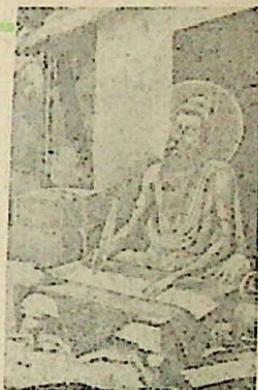


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Voice of Wisdom



Yaksha:

**What is the highest Dharma in the world?
What is that Dharma which always bears fruit?
What is that by controlling which people never grieve?
With whom does an alliance never break?
By renouncing which thing does one become lovable?
By renouncing which thing does one never suffer grief?
By renouncing which thing does one become wealthy?
By renouncing which thing does one become happy?**

Dharmputra:

**The highest Dharma is kindness to all
The Dharma ordained by the Vedas always bears fruit
By controlling the mind, people never grieve.
Association with the good never breaks.
By renouncing pride one becomes lovable.
By renouncing anger one never experiences grief.
By renouncing desire one becomes wealthy.
By renouncing avarice one becomes happy.**

— **Yaksha Prasna — Mahabharat.**

**(From 'Yaksha Prasna' by K. Balasubramania Iyer,
A Bhavan Publication)**

**(The Yaksha Prasna episode appears in the Vana Parva of the
Mahabharat — See Page No. 41 for details of the episode).**

DIVINE INTEGRATORS: 14.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अथुत्यानमधर्मस्य तदात्यानं सृजाम्यहम् ॥

Whenever there is a decline of
righteousness and rise of unrighteousness
O Bharata (Arjuna), I body Myself scrib.



Bhakta Mira

(1547-1614 A.D.)

POINTING to a colourful marriage procession passing by, a five-year-old pretty princess of Mewar asked her mother, "Who will be my bridegroom, mother dear?"

"You will have Giridhar Gopal himself as your bridegroom," replied the mother and forgot all about it. But not Mira.

A lovely murti of Giridhar Gopal, with an inscrutable smile on his lips, became her constant companion and she mentally dedicated herself as his bride as had done the legendary Andal.

Her father, Ratan Singh, thought his daughter's childhood 'infatuation' would fade away with her marriage.

Mira was married at eight to Bhojraj, heir apparent of the mighty State of Chitor, the eldest son of the chivalrous Rana Sanga.

An obedient and dutiful wife Mira was but in her heart there was place only for the one with the inscrutable smile. She would talk with him, cajole him, sing for him, dance for him...

Mira unwittingly angered her mother-in-law and sister-in-law, Uda, by pleading that she felt no charm for Kali, the family deity.

They told her unsuspecting husband that Mira was pining away for her paramour all night. Sword in hand, he rushed to Mira's chamber to find her missing.

Told that she was having her midnight tryst with her lover at the distant temple, Bhojraj rushed there and kicked open the temple doors, after hearing from outside enough of the love prattle, only to find Mira talking to her Giridhar.

She swooned away in divine ecstasy as the Rana entered the shrine. A penitent and bewildered Rana decided to put up with her God intoxication and built for her a temple near the palace to avoid scandal.

Mira's fame as a peerless composer and singer of songs in

praise of Krishna spread, and Emperor Akbar along with Faster came to see her in disguise in 1568 or thereabout. He left behind a precious pearl necklace for Mira's Lord. The Great Moghul is said to have been greatly influenced by the visit which had contributed to his liberality of outlook and tolerant attitude.

But Bhojraj was infuriated on hearing about the Royal visit. He rushed to Mira and implored her to drown herself in the nearest river. And as she was about to do so, she had a vision of Krishna who told her that her life with her mortal husband was over and that she may proceed to His Kingdom, "in the bowers of Vraja, in the lanes of Brindavan."

Singing the glories of her Giridhara and seeing Krishna in all the children who came to her, Mira walked through the burning sands of Rajputana desert and reached the land of her Beloved, where she had a vision of the Eternal Bridegroom.

Ignoring all the derisive comments of the ignorant, she roamed through the sacred Vraja, utterly unmindful of her royal lineage.

Now her penitent husband, dressed as a Sadhu, met her and

sought her forgiveness. Mira fell at his feet and was eventually persuaded to return to Chitor. Bhojraj died ten years after he married Mira.

But under the reign of the new Rana, her own brother-in-law, Mira suffered most. A venomous snake was sent to her in a flower basket and at another time a cup of poison was given to her. She survived all these attempts on her life. But she is said to have sent a letter to Sant Tulsidas, seeking his advice about escaping from her tormentors.

Mira is said to have reached Dwaraka in Gujarat in 1595 where she composed many songs in Gujarati which are extant. Next to Narsi Mehta she is recognised as the greatest contributor to Gujarati literature.

She found her Guru in Raidas.

Mira who lived up to the age of 67 is said to have danced ecstatically before finally merging with her Eternal Bridegroom in 1614 A.D.

Her message: "None by reason of birth, rank, age or sex will be barred from His Divine Presence. And there is but one means, love, Bhakti."

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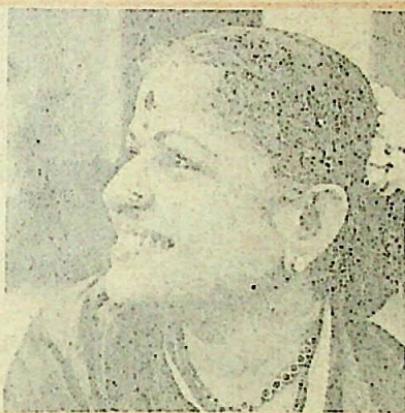
THE term 'mela' first occurs in the work 'Sangita-Sara' of Vidyaranya of the 14th century. The Mela-System, or the organisation of the musical scales, represents the beginning of a systematic classification of Ragas or units of melody. Vidyaranya described only 15 melas. Venkatamakhi (17th

century) formulated the scheme of 72 melas and classified the Ragas under the Janaka-janya system. This scheme is based on the universally recognised 12 notes of the gamut. The fixed 'Sa' and 'Pa' plus the rest of the five notes each of which has two varieties. $2 + (5 \times 2)$.



Lavani Venkata Rao (19th century) composed in Marathi a Ragamalika, garland of Ragas, with all the 72 Melakarta Ragas of Venkatamakhi with the 'sahitya' in praise of an individual. Maha Vaidyanatha Sivan (1844-1893), who set Venkata Rao's composition to music, himself composed a Ragamalika in Sanskrit in praise of Lord Pranatartihara (Siva) of Tiruvaiyaru. The emphasis in the 'sahitya' was shifted from Man to God, from 'nara' to 'Parameshwara'.

Sivan's Ragamalika has long remained the precious possession of only a few senior Vidwans of Karnatic music — Sabesa Iyer, Umayalpuram Swaminatha Iyer, Musiri Subramania Iyer and Semmangudi Srinivasa Iyer. Not all the 72 pages were sung by them and Semmangudi, the lone survivor of the veterans, has 'remained content with learning and polishing its (Ragamalika's) form.' Now, Smt. M.S. Subbulakshmi has completed the 'monumental task' of sing-



ing Sivan's composition (Sanskrit) in all the 72 Melakarta Ragas (six Ragas in 12 cycles) for LP, cassette and compact disc.

Smt. M.S. Subbulakshmi has rendered this signal service to music with the blessings of the Paramacharya of Kanchi.

The 'mela-raga-malika' LP, cassette and disc, produced by the Gramophone Company of India (HMV), were formally released on April 17, 1989, by the Governor of Tamilnadu, Dr. P.C. Alexander, at the Music Academy, Madras, in the presence, among others, of Smt. Subbulakshmi, Shri T. Sadashivam, Shri T.T. Vasu (President of the Academy), Semmangudi Srinivasa Iyer, and Smt. Ackamma Alexander.

We reproduce here the introduction by Shri T.S. Parthasarathy, the noted musicologist and Secretary of the Music Academy, to an edition of the 'Mela-raga-malika' of Maha Vaidyanatha Sivan (in Devanagari and Tamil scripts) brought out by the Music Academy. The book also contains a Tamil commentary called 'Sivapriya' by Shri V.S.V. Guruswamy Sastrigal of Varagur. The original (Venkata Rao's) Marathi composition and the notation as sung by Smt. Subbulakshmi are also included in the book.

Smt. Subbulakshmi has gifted the entire royalty of the records to the Music Academy.

THE MELA-RAGA MALIKA of MAHA VAIDYANATHA SIVAN

The first ruler of the Nayak dynasty of Tanjavur was Sevappa Nayak who ruled the Samisthanam from 1530 A.D. to 1572 A.D. His son was Achyutappa Nayak whose regnal years were from 1577 to 1614. His son Ragunatha Nayak ruled from 1614 to 1635 and the last ruler of this dynasty, Vijayaraghava Nayak, ruled from 1635 to 1673. The Chola Desa was thus under the Nayak rule for a period of 143 years.

govern the area in accordance with the injunctions laid down in the sastras. He had many temples renovated and made munificent religious endowments. The name 'Ayyan' in Ayyanpattar, Ayyan Kulam and Ayyan Kadai refers to Govinda Dikshita. He was a contemporary of the great Appayya Dikshita..

His wife was Nagamamba. They are stated to have had eight sons but only Yajnanarayana Dik-

GOVINDA DIKSHITA

The minister to the first three Nayak rulers was Govinda Dikshita, a Karnataka Smartha Brahmin, who belonged to the Vasistha Gotra and Asvalayana Sutra. He was a master of all arts and sciences, a great Advaita acharya and an adept in music. He is stated to have had a darshan of Savitri Devi by doing upasana of the Gayatri mantra. He assisted the Nayak rulers to



shita and his Younger brother, Venkatamakhi, are known to the literary world.

There is a Sanskrit work called Sangitsudha which is ascribed to ruler Raghunatha Nayak. There is no reason to doubt the scholarship of this ruler but from an explicit mention and quotation in the Chaturdandi Prakasika of Venkatakhi we have to assume that it was Govinda Dikshita that really wrote the work. According to the enumeration of topics which the work itself gives at the beginning, the Sangitasudha dealt with Svaras, Ragas, Prakirnaka Prabandhas, Talas, Vadyas and Nartana in seven chapters but only four chapters have been traced and printed by the Music Academy (1940).

The work is written on the plan of the Sangita Ratnakara though it condemns that work. Large portions of it are practically a recast in Upajati metre of the text of the Ratnakara and the commentary on it by Kallinatha. The Sudha has also used extensively the work of Umapati and the Sangitasara ascribed to sage Vidyaranya which has not been traced so far. But Govinda Dikshita says in the Sudha that he had studied the entire work and then enumerates the 15 melas of Vidyaranya. It is noteworthy that both Vidyarana and Govinda Dik-

shita were Karnataka Brahmins and Advaita acharyas of great stature. The massive scholarship of Govinda Dikshita can be gauged from the fact that he quotes no less than 20 authorities on music from Bharata to Vidyaranya. Images of Govinda Dikshita and his wife are now worshipped at Pattisvaram near Kumbakonam where they are stated to have spent most of their lives.

VENKATAMAKHI

Venkatamakhi, also known as Venkatesvara Dikshita, was the second son of Govinda Dikshita. He studied under the scholarly brother Yajnanarayan Dikshita. He appears to have been a versatile scholar and wrote a commentary called Vartikhabarana on a Mimamsa original. The famous Nilakantha Dikshita, one of the most talented minor poets in Sanskrit, states in his 'Gangavatarana kavya' that he was a disciple of Venkatamakhi.

With the permission of his father, Venkatamakhi studied music from one Tanappacharya, a musician from the north and composed a Gita on his guru in the Raga Arabhi. Tanappacharya, also known as Venkata Mantri, is stated to be son of one Honnayya and although these are Karnataka-sounding names,



nothing more is known about them.

After Raghunatha Nayak, his son Vijayaraghava Nayak ruled over the Cholamandalam. He was a great scholar and the author of several works and musical compositions. Venkatamakhi says in his 'Chaturdandi Prakasika' that he wrote the work on the suggestion of his patron Vijayaraghava Nayak. The probable date of the work is 1650 A.D.

THE CHATURDANDI PRAKASIKA

The title of the work, paraphrased, will mean the illumination of the Chaturdandi, the four possible channels through which a raga manifests itself. The work deals with South Indian music only and is in Sanskrit verse. The

Chaturdandi or 'four pillars' referred to are Alapa, Thaya, Chita and Prabandha. A chapter on Vela, which Venkatamakhi has evidently written, is not traceable. Some of the topics treated of in the book, like the one on prabandha, are now only of academic interest. The most important part of the work is the one relating to the scheme of 72 melakartas. The author was indebted to Somanatha for the idea of evolving a scheme of melas. Venkatamakhi's scheme of 72 melakartas constitutes a distinct landmark in the history of Indian music. It is of interest to students of comparative musicology of other countries as well since the scheme is based on the universally recognised 12 notes of the gamut. The author gives us for the first time a systematic classification of melas based on their svaras. The 19 melas which were already in vogue are called by him as Kalpita (already made) melakartas and the remaining 53 are classified as Kalpyamana (immediate possibilities) and Kalpayishyamana (remote possibilities). The Chaturdandi Prakasika merely explains the scheme of 72 melas and does not attempt a nomenclature for them. It is but natural that the author should have abstained from giving name to the 72 melas since he visualised

only the remote possibilities of many of those melas.

A later scholar imbued with the idea that a Thaal or scale should be given after one of the chief ragas generated from it, gave the Kanak-ekabheenadyuti nomenclature. Then came the Kanakangi-Ratnangi nomenclature in the Sangraha Chudamani. This keeps in tact the time-honoured distinction between a mela and its raga as also the krama-sampurna character of a mela. The Katapaya prefixes were introduced in this nomenclature. Since both the nomenclatures are not mentioned in the Sangita Saramrita, it is certain that they came into vogue sometime after 1735. Then came another improved Kanakambari nomenclature with Katapayadi prefixes introduced wherever necessary. That the author of this nomenclature was indebted to the Kanakangi Ratnangi nomenclature is revealed in many places. The Ragalakshana printed as an Appendix to this Academy's edition of the Chaturdandi Prakasika (1934) does not appear to be the work of Venkatamakhi.

GOVINDACHARYA

So far as Melakartas are concerned, the next important writer after Venkatamakhi was Gov-

indacharya, the author of Sangraha Chudamani. This is the last of the authoritative lakshana granthas of Karnatic music to be written in Sanskrit. Govindacharya lived in the latter part of the 18th century. According to Prof. P. Sambaroorthy, he was a Madhva Brahmin who lived in Tanjore and was an Asthana Vidwan. He was known as Akalanka Govindacharya but there are several theories for his being known by this appellation. There was one Akalanka who was the author of Sangita-sara-sangraha in Telugu written after the days of Venkatamakhi. Govindacharya (or Govinda to be specific) follows Akalanka's system when dealing with the Lakshanas of his Meladhiikaras and this may be one of the reasons for this sobriquet 'Akalanka'.



Govinda's work, *Sangraha Chudamani*, is in perfect accord with the present day Karnatic music. The 22 srtis are intelligently distributed over the seven svaras. His melas are allsampurna-sampurnas and they rightly superseded the earlier and confusing ásampurna melas. Govinda has composed 366 lakshana gitas, 72 for the 72 melas and 294 for the janya ragas of his time.

VENKATAMAKHI AND DIKSHITAR FAMILY

The *Sangita Saramrita*, attributed to ruler Tulajaji, while recognising Venkatamakhi's scheme of melas, mentions that the melas formulated by him remained obscure and deals with only 21 melas which were in vogue at that time (1735). This means that for a century after the *Chaturdandi Prakasika* was written, the work remained underground. The reason was the Vijayaraghava Nayak, the patron of Venkatamakhi, was killed in battle of Tanjore and the fate of Venkatamakhi after his death is not known. We next hear of Venkatamakhi in the life of Ramaswami Dikshita written by Subbarama Dikshitar in 1904. The author says that Ramaswami Dikshitar went to Tiruvidaimarudur (near Kumbakonam)

and practised Vina under one Venkata Vidyanatha Dikshita, a descendent of Venkatamakhi. He also learnt the gitas found in the *Chaturdandi Prakasika* for Raganga, Upanga and Bhashanga ragas and also the raga lakshhanas.

Later, when the Dikshitar family was staying at Manali (near Madras) under the patronage of Manali Chinnaya (Vekatakrishna) Mudaliar, Ramaswami Dikshitar was challenged by one Govinda Dikshita, who claimed to be the greatgrandson of Venkatamakhi. The latter sang a murcchana of Mela and asked Ramaswami Dikshitar and his sons to identify it. Immediately Chinniah Mudaliar composed the padam 'Nannu parkshinchanelu' in Telugu and inserted the murcchana given by Govinda Dikshita. Ramaswami Dikshitar asked his sons Chinnaswami and Balaswami to sing it and they rendered it in the Mela Tanukirti (Tanarupi) which contained the murcchana. (One has to presume that Muthusvami Dikshitar had already left for Benares with Chidambaranatha Yogi). Govinda Dikshitar admitted that Ramaswami Dikshitar belonged to the Venkatamakhi sampradaya but it is not clear from Subbarama Dikshitar's account whether he parted with the *Chaturdandi Prakasika* manu-

script. But Muthusvami Dikshitar, on his return from Benares, started composing kritis in Venkataramakhi's Melas and janya ragas in right earnest and we have with us the precious collection.

GOVINDA

As already mentioned, the followers of the Venkataramakhi tradition followed the Kanakambari nomenclature. The other nomenclature viz. Kanakangi-Rasikapriya, was followed by Govinda in his Sangraha Chudamani. In the original manuscript in Telugu script the work has been mentioned as 'Sangita Sastra Samkshepa' but in the colophon it is clearly called Sangraha Chudamani.

The topics discussed in the work include srutis, svaras, mela-prastara, janya ragas and their lakshanas. He appears to have been a staunch devotee of Lord Rama and each one of his lakshana gitas ends with the words 'ragam avadharya Sri Rama namo namo'. Strangely enough the invocatory verses in the work include the sloka 'Vacham nijanka rasikam' from the Gopala Vimsati of Sri Vedanta Desika.

It was for a long time known that a certain work as the Sangraha Chudamani, written by Govinda,

was in the possession of Manambuchavadi Venkatasubbayyar, a relative and immediate disciple of Tyagaraja, and that it had been copied by Maha Vaidyanantha Iyer and Patnam Subrahmanyam Iyer for their own use. The work was however, kept as a guarded secret.

LAVANI VENKATA RAO

The first single and full-length composition covering all the 72 melas was composed by one Lavani Venkata Rao, a poet of the Tanjore court and an adept in singing Lavanis, a variety of folk songs in Marathi. According to Prof Sambaroorty, Venkata Rao was a scholar in Marathi, Tamil and Telugu and a composer. He lived during the time of ruler Shivaji (1855-1894). He belonged to the royal family and composed many Lavanis in Marathi and Tamil. He is the author of the Marathi version of the 72 Mela-raga-malika, known as the 'Bahattara Melakarta'. This composition is in praise of Sakharam Saheb, the son-in-law of the ruler. Krishna Saheb, the brother-in-law of the ruler, persuaded Maha Vaidyanatha Iyer to set the erotic verses in Marathi to music. Iyer accomplished the magnificent task and sang it before the palace Vidwans, including Adimurti Iyer, and was warmly applauded. He



was given Rs. 2000 and many presents for this great achievement. Venkata Rao himself played the mridangam during the recital. Later on Maha Vaidyanatha Iyer, who did not relish the Narastuti in Venkata Rao's composition, wrote a suitable sahitya in praise of Lord Pranatarthiha of Tiruvalyaru, his tutelary deity. This is the version now in vogue for over a century. Although the date of Iyer's composition is not known, Venkata Rao's manuscript is dated 1883 A.D. Venkata Rao states that he was assisted by one Venkatarama whose identity has not been discovered.

MAHAVIDYANATHA SIVAN.

Maha Vaidyanatha Iyer (1844-1893) also known as 'Sivan' was a

legendary personality in the post-Tyagaraja period and an immortal singer and composer. His life and achievements make inspiring reading. His meteoric rise to fame is without a parallel in the annals of Karnatic music.

Sivan was born in Vaiyacherei village near Tanjore and had his early training in music under Anayya, a composer of kritis in Telugu and Tamil. Later, he studied under Manambuchavadi Venkatasubbayyar, a direct disciple of Tyagaraja. Vaidyanatha Iyer is stated to have had a voice of immense power with a range of three and half octaves. He started his singing career from the age of ten and his forte was manodharma sangita in the shape of alapana, tana, pallavi, neravel and kalpana svara. He was a scholar in Sanskrit and Tamil and was a gifted performer of Harikathas. He once expounded a pallavi in the Simhanandana Tala, the longest among the 108 talas. He was lavishly patronized by the the rulers and nobles of his time who showered gifts and titles on him. He was the uncrowned king amongst the vocalists of the period.

His compositions include the tilana 'Gauri Nayaka' in Kanada and Simhanandana Tala, 'Pankajakshipal' a Varnam in Kambhoji of



remarkable craftsmanship and some kritis in Tamil and Sanskrit. His masterpiece is of course the 'Mela raga-malika'.

BRAHMASRI GURUSWAMY SASTRIGAL

The original intention of this Academy was to publish a word-for-word Tamil translation of the Sanskrit text of the Mela raga-malika to enable musicians and others to understand its meaning. But when we consulted brahmasri V.S.V. Guruswamy Sastrigal of Varagur, he went through the text and said that it

had great literary beauties and deserved a full-fledged commentary in Tamil. And he was kind enough to write it himself and we could not have wished for a more erudite scholar to undertake the difficult task. Sastrigal's commentary, called 'Sivapriya' is a masterpiece.

Brahmasri Sastrigal was born at Varagur in 1911 and took to the study of Sanskrit at a young age. Later he secured many degrees in Sahitya and Vedanta and his critical study of Sankara's philosophy was highly commended. He joined the Sanskrit College at Trivandrum and retired in 1968 as Head of the Department of Vedanta. He is a true representative of the culture of Varagur, one of the most enlightened villages of the Kaveri Delta. He is author of numerous works in Sanskrit and Tamil and these include his monumental Tamil commentary on Narayana Tirtha's "Krishna lila Tarangani", the first ever to be written after three centuries and his commentary on the Sikyotsava Prabandham of Narayana Kavi of Varagur. While at Trivandrum he edited many of the Sanskrit works of Maharaja Swati Tirunal like "Syanandurapura Varnana Prabandham", 'Ajamil Upakhyanam', 'Kuchela Upakhyanam' and 'Bhakti Manjari'.

THE 72 RAGAS OR MELODIC UNITS

1. Kanakangi	38. Jalārnavam
2. Ratnangi	39. Jhalavarali
3. Ganamurti	40. Navanitam
4. Vanaspati	41. Pavani
5. Manavati	42. Raghupriya
6. Tanarupi	43. Gavambahodhi
7. Senapati	44. Bhavapriya
8. Hanumatodi	45. Subhapantuvarali
9. Dhenuka	46. Shadvidhamargini
10. Natakapriya	47. Suvarnangi
11. Kokilapriya	48. Divyamani
12. Rupavati	49. Dhavalambari
13. Gayakapriya	50. Namanarayani
14. Vakulabharanam	51. Kamavardhani
15. Mayamalavagaula	52. Ramapriya
16. Chakravakam	53. Gamanasrama
17. Suryakantam	54. Visvambhari
18. Hatakambari	55. Syamalangi
19. Jhankaradhvani	56. Shanmukhapriya
20. Nadabhairavi	57. Simhendramadhyam
21. Kiravani	58. Hemavati
22. Kharaharapriya	59. Dharmavati
23. Gaurimanohari	60. Nitimati
24. Varunapriya	61. Kantāmani
25. Māraranjani	62. Rishabhapriya
26. Charukesi	63. Latangi
27. Sarasangi	64. Vachaspati
28. Harikambhoji	65. Mechakalyani
29. Dhirasankarabharanam	66. Chitrambari
30. Naganandini	67. Sucharitra
31. Yagapriya	68. Jyotisvarupini
32. Ragavardhani	69. Dhatuvardhani
33. Gangeyabhushani	70. Nasikābhushani
34. Vagadhiswari	71. Kosalam
35. Sulini	72. Rasikapriya
36. Chalanata	
37. Salagam	

Source: The Art and Science of Music by Smt. Vidya Shankar.



M.S.SUBBULAKSHMI

A living legend in Indian music. M.S. Subbulakshmi has few parallels in the contemporary musical milieu. She has done more than anyone else to enrich our musical heritage in this generation. Singing to the world at large for over five decades, she has become a symbol of ethereal sweetneess and pervading versatility. A devout and modest person, yet vibrant with the joys of life particularly the joy of giving - M.S. epitomizes the relentless search

of the human soul after the supreme beauty of expression. So few has the Muse blessed with the power to melt the hearts of so many.

During her long career as a singer M.S. has scaled many peaks but the 'Mela-raga-malika' recently recorded by her solely for the Music Academy is perhaps the zenith. For the first time in the history of Carnatic music the entiry 'Mela-raga-malika' of Maha Vaidyanatha Sivan has been recorded in a single long-playing replaying record and a single cassette. Prodigious effort has gone into the production to make the record a treasure for posterity, faithful and flawless. Subbulakshmi has always been a friend and well-wisher of the Academy and has now relinquished the entire royalty of these records to the Music Academy thus placing us in a deep debt of gratitude to her. We also congratulate the Gramaphone Company of India for so meticulously recording the Mela-raga-malika in LP record No. ECSD 40553 and cassette No. HTCS 03B 3346.



Architects & Builders of Modern India - 5

जननी जन्मभूमिश्च
स्वर्गादिषि गरीयसी ।

Mother and Motherland are
greater than Heaven.



Dadabhai Naoroji

(1825-1917)

HAILED as the 'Father of Indian Politics and Economics', Dadabhai Naoroji was a source of inspiration even to Mahatma Gandhi.

On Dadabhai's death on June 30, 1917, it was said that 'he was the Prophet Zoroaster's religion personified, because he was the man, more than anybody else, of pure thought, of pure speech and of pure deeds.'

After 1857, when the leadership of the freedom struggle passed on from the landed gen-

try to the community of educated Indians, Dadabhai Naoroji was the most outstanding of the latter, in the latter half of the nineteenth century. He presided over the Indian National Congress thrice, in 1886, 1893 and 1906. In his presidential address at the Congress of 1893, Dadabhai Naoroji said: "The day, I hope, is not distant when the world will see the noblest spectacle of a great nation like the British holding out the hand of true fellow citizenship and of justice."

Dadabhai's long life spanned three quarters of the 19th century and 17 years of the 20th century. He had many "firsts" to his credit — He was the first Indian Professor at the Elphinstone Institute, Bombay; he was the first Indian to become a member of the British House of Commons; he was the first Indian to be appointed on a Royal Commission (the Welby Commission); and he was the first Indian to ask for Self-Government for his country.

Dadabhai Naoroji established the East India Association in London on December 1, 1886, to propagate nationalist views on various problems affecting India.

In 1874 he was appointed the Diwan of Baroda which office he resigned a year later. In July, 1875, he was elected for the first time a Member of the Municipal Corporation, Bombay, and later again in 1883. In 1885 he joined the Bombay Legislative Council. In 1883 he started a newspaper called the 'Voice of India'. In 1897 he was appointed a member of the Royal Commission on Indian expenditure known as the Welby Commission.

Dadabhai Naoroji has a

secure place in the history of Indian economic thought. In 1878 he published a pamphlet on 'Poverty of India' which he later revised and brought out in book-form in 1901. He called it 'Poverty and un-British Rule in India'. Dadabhai attributed the poverty of India to the drain of wealth and capital from the country in the form of remittances by European officials and non-officials in India. It was his view that this 'drain' prevented capital formation which could have helped economic development. He also believed in self-sufficiency.

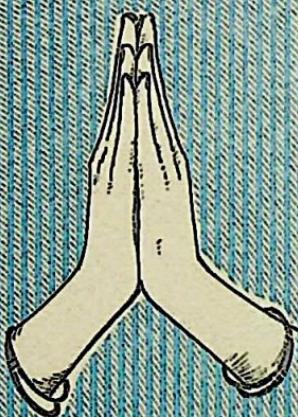
Dadabhai was a social reformer who deplored caste restrictions and pleaded for equality of women in all respects.

During his membership of the British House of Commons, (1892-95) Dadabhai was instrumental in getting two important concessions — simultaneous examinations for entry into the ICS in both India and England, and appointment of a Royal Commission to enquire into public expenditure in India.

Dadabhai Naoroji was a great lover of books and he presented his vast library to the Bombay Presidency Association.

(Sponsored by Sakthi Finance Ltd.)

The Power of Prayer



M.K. Mohta

THAT prayer has potent power cannot be denied, for it is the experience of countless persons. Yet, it is doubted by many and is dubbed unscientific and consigned to the realm of magic, not to be taken seriously by the 20th century man.

It is universally recognised that human faculties are affected by positive or negative attitudes and thoughts. In times of crisis the greatest enemies of a person are the negative forces

occupying his mind. These include dejection, depression, pessimism, sometimes anger, sometimes self-pity. They prevent one from taking the needed positive steps to meet any crisis. They choke off his power of analysis, thinking and prevent him from taking a balanced view of matters by rationally considering various alternatives, and leave him drained mentally, emotionally and physically.

Prayer can help a person by

driving out these negative forces and replacing them with hope, optimism, self-confidence and a strong desire and renewed energy for positive action. His powers of thinking and analysis are restored and he is mentally and emotionally better prepared to face even the worst consequences.

There can be prayers and prayers. To start with, prayers for alleviating one's physical or emotional pain, or for worldly gains, are considered secondary. One is advised to boldly bear the pain and keep one's equanimity undisturbed. However, from a practical point of view, praying for the alleviation of pain can be justified. Less justifiable is prayer for personal gain.

Prayers for objectionable ends, arising out of anger, jealousy, malice, wickedness and the like, are, of course, never going to be answered. Not that human beings refrain from such actions. Many a conqueror in history started and ended his campaigns with prayers — campaigns that brought death and destruction to countless innocents. Many businessmen, goaded by greed and engaged in downright dishonest practices, are known to be daily practi-

tioners of prayers.

The least one can say is that such people cannot be regarded as devotees in the real sense of the term.

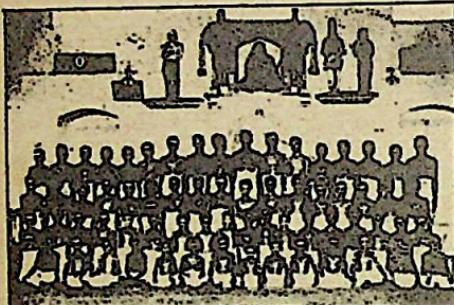
Never try to make a deal with God.

What, then, is "right" prayer? The purest prayer is that which is done for its own sake, for achieving equanimity, serenity and the strength to bear pain and do one's duty. The real reward of prayer is spiritual upliftment.

Make prayer a habit. Praying only when you need something is obviously second grade. However, this need not discourage you. Even if you have never prayed before, it is never too late to start.

Pray to God, who is One and Unique (Ekam, Advitiyam). Never think that for a particular purpose praying to a demigod is essential.

Have total faith in the love and justice of God. He may not answer the prayers in ways understandable to human beings. The devotee's attitude must be — "whatever God does is best for me" and "I will live happily in whatever circumstances God creates for me,



THE MAHARAJA SAHEB SRI GOVINDA DEEKSHITHAR PUNYA

SMARANA 'SAMITHI.(REGD)

OFFICE:D-76: IIIRD CROSS STREET
SRINAGAR COLONY,
KUMBAKONAM-612001
TAMILNADU, INDIA

AN APPEAL FOR VEDA RAKSHANA

THE RAJA VEDA KAVYA PATASALA, KUMBAKONAM, was founded, in the year 1542 by the Illustrious Statesman—Administrator—Saint—Advaita Vidyacharya, Maharaja Saheb Sri GOVINDA DEEKSHITHAR, who was the Chief Minister to the Three successive Naick Rulers of Tanjore, viz. SEVAPPA, ACHUTHAPPA & RAGHUNATHA NAICKA, on the Southern Banks of the Sacred River Cauvery, for the Spread of Vedas and Sastras. This is the only PATASALA in Tamil Nadu and perhaps in the whole of India, where all the THREE VEDAS Rig, Yajur and Sama are taught under one roof.

The Vidyarthis undergo training, for a period of seven years and they are given free boarding, lodging and clothing etc. The Patasala has got the unique credit of Printing a syllabus for the study of the Vedas and following it.

On account of the various circumstances, the tenants of the patasala's lands have not been paying the rent for the past several years and hence the patasala is passing through a very difficult financial period. There are now 90 vidyarthis in this patasala. The donations received from few philanthropists and the annual grant disbursed by the Government of India are not sufficient to meet the growing expenses of the patasala. To overcome this problem, we have introduced SAMARADHANA SCHEME.

"An Endowment of Rs. 2,500/-, Rs. 3,000/- or Rs. 5,000/-, as per Menu could be made in favour of the Samithi and the interest income could be utilised for feeding the Vidyarthis on a day specified by the donor. This amount would be invested in fixed deposit in a scheduled bank at maximum rate of interest. Those unable to make this endowment, can as well send Rs. 250/-, Rs. 300/- or Rs. 500/-, as per Menu, and bear the expenses of the Patasala for one day and they can fix any day for feeding the Vidyarthis."

ALL COMMUNICATIONS AND DONATIONS MAY PLEASE BE SENT TO
THE ABOVE ADDRESS :

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MAY VEDA MATHA BLESS YOU ALL

"DHARMO RAKSHATHI RAKSHITHA"

*Donations for Rs. 250/- and above only are exempted from Income Tax Under Sec. 80-G.

for they are for my ultimate good." Do not expect miracles.

"Pray simply and naturally God is in your and everyone else's heart.

Pray directly, there is no need for any intermediary. Prayer is a communication between the individual soul and the Universal Soul. How can it be achieved by proxy? If you cannot gain knowledge by someone else's studying or health by someone else exercising or get cured by some one else taking a medicine, how to you hope to

gain anything by prayer by proxy?

Last but not the least, remember that the best way to serve God is to serve fellow human beings and to do our duty without hesitation, irrespective of difficulties and sufferings in the path of duty, without any desire for reward and with an even mind. Service, therefore, is just another name for prayer. Lord Krishna says clearly in the concluding chapter of Gita — "Swakarmanaa tarnabhyarchya siddhim vindati manavah."

● ● ●



SREEKRISHNA TEMPLE — GURUVAYUR

NIRMALYA DARSHAN — VAKACHARTH at 3 A.M. when the bright dawn prepares itself after the midnight darkness, the Temple becomes alive for the day with overflow of the devotees for Nirmalya Darshan — Vakacharth. It is considered auspicious to have Darshan of the Lord in the form of Balagopala after Vakacharth.

The temple management is being geared to provide the maximum facilities to enable every devotee to have Darshan of the Lord Sree Guruvayurappan.

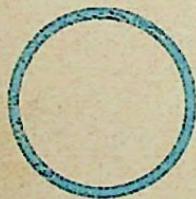
THE ADMINISTRATOR,
GURUVAYUR DEVASWOM
GURUVAYUR — 680 101
TRICHUR DISTRICT
KERALA STATE

Symbols of God-The Circle

Dr. Viraf Minocher Dhalla

THE use of symbols, greatly helps us to understand the Limitless Bounty of the Infinite Almighty God.

God in various religions is depicted by various symbols. The two major symbols are the circle and the triangle.



A circle represents God, whose centre is everywhere and the circumference is nowhere.

The Hindus believe that the Supreme Being is correctly represented by a perfect sphere, without beginning and without end.

The circle is within itself a graphic representation of Infinity, has no beginning or end and within a circle we can see 'Infinity'.

Another thing is that you can look at a circle from a different standpoint: Consider first a triangle, a three-sided figure, all sides equal. Then a hexagonal figure, a six-sided figure, all sides being equal. Then take a twelve-sided figure, with each side equal, and if we were to take an Infinitely-sided figure, with each side infinitesimally small we would be producing a circle.

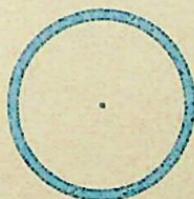
Eternity or Immortality is represented by the Egyptians as a serpent eating its own tail.

According to the Chinese, the circle was bounded North and South by two serpents and was emblematical of the universe, protected and supported equally by the power and wisdom of the creator.

Wearing of the finger-ring, the bracelet, the anklet and the necklace was originally regarded as a means of protection from evil.

Samothracians distributed rings in certain ceremonies and according to them rings possessed the power of averting danger.

The Point Within A Circle



A circle acquires even more importance when it includes a central point.

In the centre is the blazing star, an emblem of divine protection, the radiations from which in direct lines verge to every part of the circle and end in it.

The point, the Supreme Being Infinite yet Unknowable, the All-Pervading yet Unknown and

the circle, the circuit of the sun or as Eternity.

As every point of the circumference of a circle is equally near and equally distant from its centre, so every creature is equally near and equally distant from God, who looks after us and loves us all equally.

The centre is inexhaustible and will remain the same even though millions of circles or circles to eternity are drawn from the same central point.

A Wheel of Life: After our journey on the circumference on the physical plane we must make efforts to reach the centre the God-consciousness.

It was well understood in ancient India that the point within the circle denoted the Brahman, the Supreme Being. It is the First Principle from which all that is, namely, gods, men and matter, emanate and in which all ultimately merge.

Certain temples in various parts of the world have been built in a circular or other forms, with the deity in the centre.

Yantras are used by Hindus for meditation. A great use is made in yantras of squares, circles and triangles. In the centre of a yantra is the Bindu, the reservoir of the Infinite.

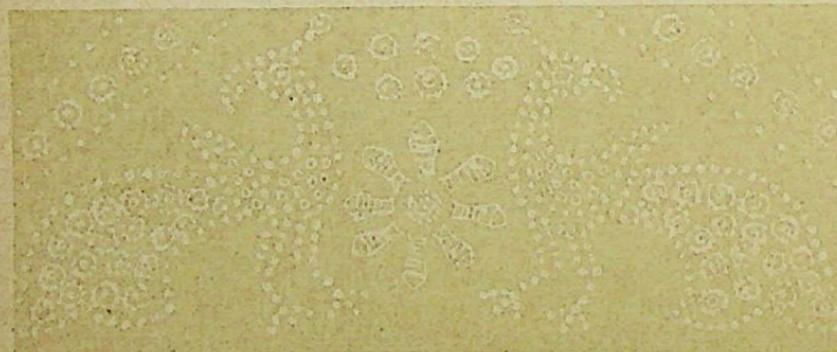
According to the first settlers of Egypt, the widely extended universe was represented as a circle of Boundless Light, in the centre of which the Deity was said to dwell: Or, in other words, the circle was symbolic of his eternity. The point within the circle afterwards became a Universal Emblem to denote the Temple of the Deity, and was referred to the Planetary Circle, in the Centre of which was fixed the sun, as the Universal God and Father of Nature; for the whole Circle of Heaven was called God.

According to some, on early Egyptian monuments may be found the Alpha and Omega, or symbol of God, in the centre of

a circle embroidered by two upright, perpendicular, parallel serpents, representing the Power and the Wisdom of the Creator.

Frequently symbols or sacred names of the Almighty God are placed at the centre of a circle i.e. the Sacred Word ॐ ; Deity surrounded by Eternity, of which He was said to be the Inscrutable Author, the Ornament and Support.

Conceive a minute circle, as small as a grain of sand, as small as a grain of mustard seed yet the heart of the Almighty God is wholly and perfectly therein, and thou art born of God, then there is in yourself (in the circle of your life) the whole heart of God, undivided.



"Bhavan Strives For Excellence"

— Mrs. Margaret Thatcher

Mrs. Margaret Thatcher completed in May this year, ten years of office as the British Prime Minister — a record in itself. She is also the first woman Prime Minister of Britain.

A consistent friend and well-wisher of Bhavan right from her years as the Leader of Opposition, she has visited Bhavan's London Centre several times and lauded its work. On April 17, 1981, she also laid the foundation stone of Bhavan's Shriyans Prasad Jain Institute of Management in Andheri, Bombay.

Her commitment to values and concern for strengthening Indo-British friendship on the basis of shared ideals and the role of the Bhavan in this are clearly expressed in the article that follows. It is a slightly condensed version of an extempore talk she gave at the Diwali Banquet held in her honour by Bhavan's London Centre. — Ed.

THIS is a very special year because it is the Golden Jubilee year of the Bhavan. The Bhavan has played an outstanding role for over 50 years in promoting understanding and harmony in this country. I am most impressed by its work. So it is not surprising in any way that I should come to the Bhavan because it represents so very much what Thatcherism believes in, whether in India or here.

I particularly remember the

marvellous Festival of India which was arranged when the late Mrs. Indira Gandhi came to Britain in 1982 and the great



variety of India's artistic talent and the scientific works which were on show. I knew Mrs. Gandhi well. I admired her enormously. I viewed her with very great affection as a charming woman. I understood her loneliness at the top, she understood my loneliness at the top and there was, therefore, a unique relationship, which I have never been able quite to feel with any other Head of State.

Her place is etched in history not only in India but in the world as a whole.

I think I should also speak up for one or two men Prime Ministers as well. In particular for Mr. Rajiv Gandhi who had that task thrust upon him and who tackled it with a boldness and bravery second to none and who has come through with courage and integrity which

Here is the text of a cable sent by Bhavan's Central Office in Bombay congratulating her on her completion of 10 years in office.

CABLE

Bharatiya Vidya Bhavan's heartiest felicitations to you on completing ten years of distinguished, constructive, epoch-making stewardship of Great Britain. You have displayed great wisdom, unsurpassed efficiency and undaunted courage in piloting the Ship of State. Without seeking to gain cheap popularity you have shown rare determination to swim against the current, to uphold larger national and international interests. We consider ourselves fortunate to have your goodwill and support for the Bhavan in Great Britain and In-

dia. We are happy that you share Bhavan's ideals of universal brotherhood (The World is One Family) and of the Majesty of the Moral Law. Our soulful prayers to the Lord for your continued good health and cheer to provide inspirational and constructive leadership to Great Britain and the rest of the world for another decade. Respectful and warmest personal regards.

S. Ramakrishnan,
Executive Secretary & Director-
General,
Bharatiya Vidya Bhavan,
BOMBAY 400 007.
May 5, 1989



makes him greatly admired among all nations. I am a great fan of not only Mrs. Indira Gandhi but also of Mr. Rajiv Gandhi.

My first visit to India was as a Minister from Britain. I saw many many things which I will never forget. I went to see the Polytechnic in Delhi, I went to universities, I went up to Chandigarh, I went to schools and I went to technical colleges. I also went later to visit the nuclear power stations, I went to great computer centres, I found wherever I went and in whatever I did, there was a fundamental understanding and attraction between India and my country. I cannot explain it ful-

ly. It is felt too deeply for words and that is one reason why I have been there in India a number of times since.

Because the High Commissioner Mr. Rasgotra has been reminding me, it is time I went again to India. My first visit left a very deep impression on me and I went again, of course, much later, as Prime Minister and had the privilege of addressing your Lok Sabha and it is not unlike our House of Commons, and the Prime Minister has just as tough a time there as the Prime Minister does have on Tuesdays and Thursdays in our House of Commons.

I also, during those early days, went round to see what has been called the Green Revolution. I went to see Mr. C. Subramaniam and I went round the many villages and saw the most excellent work that was being done.

So it was no surprise to me when you manage, by tremendous effort, not merely to have enough food for India but to have enough to export, and I cannot say how much we admire the way in which those problems have been tackled and overcome very very vigorously indeed, and no one is better

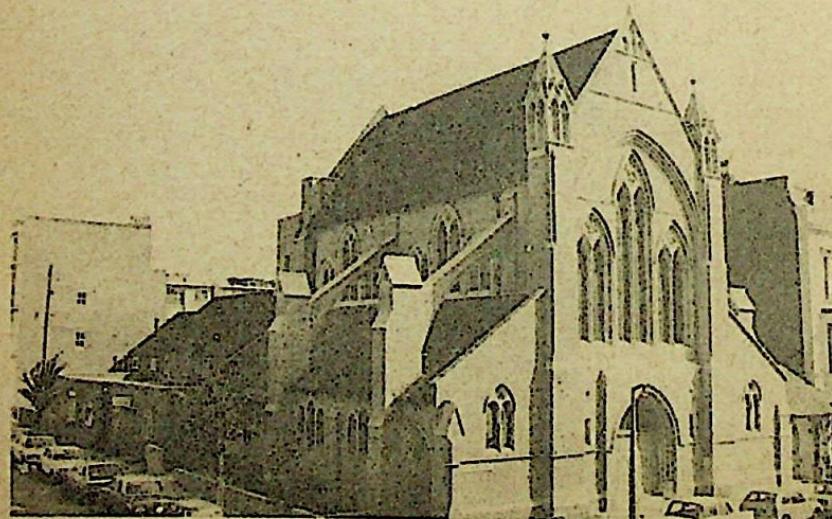
pleased than we are in our country.

But perhaps the greatest bond of all between India and this country is our love of liberty and democracy, quite the most fundamental thing of all. To us, it is the greatest joy that India is the largest democracy in the world and that she is a democracy by choice and continues to be a democracy by choice and I do not think that people would ever let it go. It is something very very special indeed and we walk together.

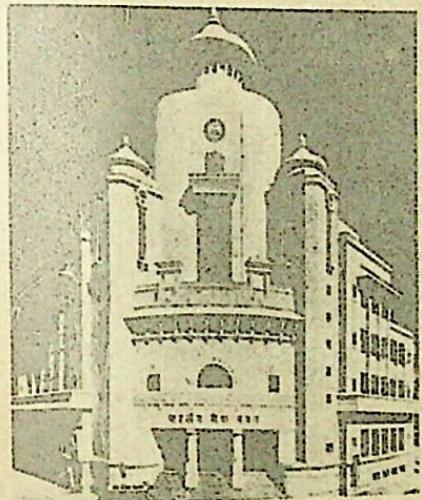
The love of liberty, the freedom of choice, really coines

from believing in something greater than any the State can provide. It comes from believing in fundamental human rights, it comes from belief and faith itself. And that is the one reason why I have been so attracted to the work of the Bhavan and to the Festival of Lights.

Bhavan strives always for excellence. Excellence is a personal thing. It means not only the excellence of the academic, not only the excellence of the professional, not only the excellence of the industries, not only the excellence of commerce. You have all of that. It means something for each and every person. It means that peo-



Bhavan's U.K. Centre,



ple strive to live their own lives in the very best way they can and living up to the very, very best personal standards. That is what liberty is. That is what democracy is. That is what human rights are.

It is that each and every person has his own dignity and his own importance and that each and every person is somehow accountable for the way in which he uses his talent and ability. That, to me, is extremely important and it is very very important to the work of the Bhavan and to the life of India.

I went across to India for the Delhi Commonwealth Conference. And when I was there, I had the privilege of presenting a prize to one of your great poets, Mahadevi Verma who is no longer with us. I talked there about the importance of certain qualities that come from faith and belief, because I felt that it is when people have nothing to believe in, nothing to which they can dedicate their lives, that they turn to materialism.

You have something to believe in. You have a faith to believe in. And I always thought this was particularly well put in a poem of Mahadevi Verma which she called 'Life'. "Take the boat to mid-stream, though it may sink, you shall get across. Let dedication by your only helmsman. He will see you through". It is quite remarkable.

These lessons are particularly important at the time of Diwali, the Festival of Lights, because it is one of those great religious occasions which bear witness to the power of goodness in the world, symbolises the path from ignorance to knowledge, the movement from darkness to light. Knowledge will come in many many ways. I can say that as a former Secretary of State for Education.



(L to R) Mrs. Kay Dalal, Mr. M.K. Rasgotra, Indian High Commissioner in U.K., Mrs. Margaret Thatcher and Mr. M.A.S. Dalal, Chairman of Bhavan, U.K. Centre. October 23, 1988.

Basis for Action

But as an ordinary politician, I know that it comes in more ways than through education. It comes through observation. It comes through being with people. It comes through experience. It comes from learning to live with other people, from the wisdom you acquire. And knowledge is not just there for its own sake. It is there as a basis for action.

May I say how very much I admire what the Indian community has done in this country and how very much we have learnt from you! You have made you knowledge, your wisdom,

your faith, your tolerance, a basis for action — a basis for action in building up enterprise, and how important that is! I as a politician believe that if by reducing top taxes we could get more wealth to improve the lot of poor people, that is the way to go. If you did not make or create wealth, if you didn't create profit, I wouldn't have anything to tax and I could not do it;

One of my messages, as you know, is that prosperity creates not a selfish society but a generous society. Prosperity enables us to have a higher standard of living. Prosperity

enables us to give to others so that they might have a high standard of living. Prosperity enables the arts and science to burgeon as never before. Prosperity enables us to help other parts of the world follow in the path which Britain and India have tread.

Family Bonds

As I indicated there is some magnetism, some very great fellow-feeling between India and Britain not only in knowledge, in faith and belief.

You have taught us once again the importance of believing in the family. It is the fundamental unit of any and every society. Believe in the family and you will cease to be merely

a one-generation society. You will be thinking constantly of the future, right up to the horizon and beyond the horizon.

Fifty years of the Bhavan — remarkable record! A record period in which there have been more changes in India, and, perhaps, than there ever will be in another 50 years!

You have something very great to celebrate and may I express the hope that the friendship which has been forged first between India and Britain and second, and perhaps even more important, between the people of India and people of Britain, may long continue and grow and be a light to the rest of the world.

MS APPOINTED NATIONAL PROFESSOR

Smt. M.S. Subbulakshmi, noted exponent of Carnatic music, has been appointed a National Research Professor by the Government of India.

The term of office is five years. The scheme of appointing National Research Professors was instituted by the Government in 1949 to honour distinguished academicians and scholars in

recognition of their valuable contribution to the advancement of knowledge.

There are at present four other national research Professors: Dr. V.K.R.V. Rao, noted economist, Justice D.D. Basu, constitutional expert, Dr. C.R. Rao, mathematician, and Dr. A. Appadurai, political scientist.

Even after noticing
the sensitiveness of my mind
and the frailty of my body
which feel embarrassed at the hands
of the base ones of furtive minds,
if You would not show me grace
by taking pity on me
even to a trifling extent,
who will take pity on me
in this jeering world?

— Saint Ramalingar

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The Yaksha Prasna Episode



While the Pandavas were in exile in the forest, a Brahmana sought their help to get back the pieces of Arani wood used for making fire by churning, which had been carried away from his hermitage by a deer. The brothers chased the deer in the forest which, however, being fleet of foot, eluded their grasp. They got tired and thirsty and wanted water.

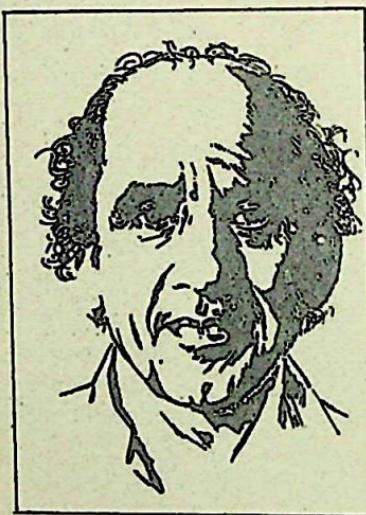
Climbing a tall tree, Nakula saw a lake at a distance. He was sent to fetch water from there. He went there and before he could raise the water to his lips, a Yaksha bade him answer the questions he would put him before he touched the water. Unmindful of the command, Nakula drank the water and fell down unconscious. The same happened to Sahadeva, Arjuna and Bhima, who went in quest of

Nakula.

At last, Dharmaputra went to the lake and saw his brothers lying senseless on the ground and was overwhelmed with grief. When he got into the water to perform his ablutions, the Yaksha bade him also answer his questions. Dharmaputra agreed, and then followed the dialogue between the celestial being who was none other than Dharmaraja, the God of Death, who rules according to Dharma, and Yudhishtira, who is the incarnation of Dharmaraja. Upon Yudhishtira answering the questions satisfactorily, the Yaksha restored the brothers back to life. The questions and the answers constitute the portion called *Yaksha Prasna* in the *Mahabharata*.

(See 'Voice of Wisdom')

An Artist With A Passion For Service

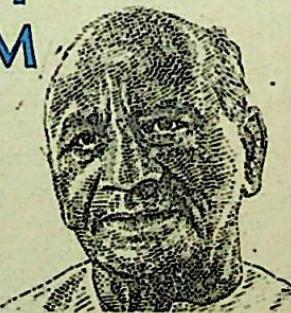


O'KEY AS I KNOW HIM

N.G. Goray

WHEN did I first meet O'key? To tell the truth, I cannot answer that question with certainty because of the feeling that O'key has been with us all these years and I have been knowing him all the time. Like a benevolent fairy in the

children's story book, O'key slips in to help pull you out of a tight corner and having done his job, slips out the next moment,



even before you have an opportunity to say as much as 'Thank you, O'key!"

I cannot myself draw but I love those who draw, sketch, paint, mould or sculpt. That is what must have drawn me to O'key. At first, not to the person but to those mysterious looking letters — 'O-K-E-Y'. I had never heard of or seen a man whose

name was 'O'key'. Who is this guy? I wondered, who could with his simple hair-thin lines create live images of the great men and women of our day, who by their words and deeds made our lives worth living — Gandhi, Rabindranath Tagore, Tilak, Phule, Bhagat Singh, Einstein, Raman: why, the entire galaxy of them. But these graphics represented only a tip

FELICITATION VOLUME

V.N. O'key, familiar to our readers for his fine line-drawings of Indian national leaders, completed 70 on October 17, 1987. Friends of O'key formed a Felicitation Committee and presented him on March 18, 1989, with a volume entitled 'Architects of Modern India' containing 66 portraits drawn by O'key with brief biographical sketches by Prof. Madhu Dandavate, M.P.

The volume, with an elegant cover jacket in light grey colour, carries a full portrait of each subject on one side and the corresponding sketch in English and Hindi on the other. The subjects of the portraits are from various fields of national activity such as education, literature, politics and social reform. The book, priced at Rs. 250/-, is available in both bound form and in loose leaves in folio.

O'key, (Shri Vasudeva Shenoy) who joined the J.J. School of Arts in



1941, plunged into the freedom struggle during the Quit India Movement. He was drawn close to the Socialist group of leaders and remains to this day an ardent socialist, simple, austere and self-effacing.

O'key, besides being an outstanding artist, is an indefatigable trekker in the Himalayan ranges, a photographer and a lover of books and music. He is an embodiment of 'Vinaya', humility.

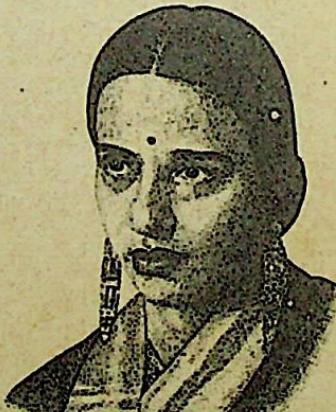
We publish here eminent socialist leader and former Indian High Commissioner in London Shri N.G. Goray's foreword to the Felicitation Volume. A few sketches of O'key are also being reproduced in the following pages.

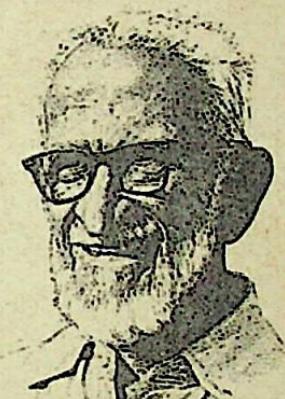


of O'key's personality. O'key in life, I found out later, was far bigger and far more varied.

This wiry little boy from the West Coast of Karnataka who had made his way to Bombay fifty years ago, was like his native cocoanut tree — unassuming but supple, straight and every bit of which was

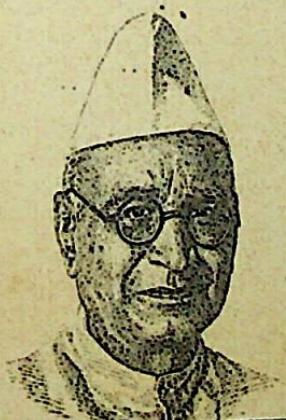
useful in some way or the other. The cocoanut palm sways with every gust of wind, but rarely does it get uprooted. Moreover in the case of the palm-trees, there is no season when it does not wear a green crown and does not bear some fruit. All these characteristics of the palm are present in O'key. Though O'key's views on life are





deep-rooted and he has his own philosophy, he is a restless man with wander-lust in his very veins. He has traversed the whole of the Indian Subcontinent, and at this ripe age, he continues to be the indefatigable trekker in the Himalayan Ranges. He cheerfully exposes himself still to the hardy annual, because he is as

happy with his rucksack and his trekkerboots as with his charcoal-sticks and with his camera. Even those who know his love of music are perhaps unaware of the huge stockpile of rare recorded music, vocal as well as instrumental in his collection. O'key never is satisfied with being a jack of any trade. He has to be the Master of every



trade he knows, and by Jove — he knows many!

O'key lives alone but is never lonely. He can be self-effacing without being submissive. He is always ready to give, without expecting anything in return. For warm but silent companionship, O'key is unrivalled. His interests are so varied that if someone were to tell me that O'key is a fine cook, I would readily believe it.

Such a person is bound to have some passion and some obsession. Has O'key any of these? I would say — yes, he has.

It is constructive work and service to humanity.

I can hear him saying with the ancient sage:

"I do not seek heaven nor escape from rebirth. What I seek is service of those who are in pain and anguish".

'SURYA NAMASKARS'

Apa Pant, the son of the last ruler of the small state of Aundh in pre-independent India, was exposed to our scriptures even in his boyhood. His father, Bhawanrao, was steeped in tradition, devoted to his family deity, Ambabai, and had the Upanishads chanted at lunch-time. He had one absorbing passion, Suryanamaskar, which he practised all his life and on which he wrote a book in Marathi. The book, which was translated into a number of languages, earned for him the sobriquet, 'The Surya Namaskar Raja'. When the London tabloid, 'The Sunday Referee' once lampooned the Raja for his 'fad', a dutiful son, who was then studying for the bar at the Lincoln's Inn, threatened to drag the editor to the court. The matter

was settled out of court for £2000 plus costs.

Apa Pant, who became a diplomat in independent India, got postings to such countries where he could meet mystics and pursue his interests in esoteric lore. A practitioner of Suryanamaskar himself, he has now brought out a new edition of his father's book with his own explanatory notes. Apa Pant's faith in Suryanamaskar is not only an inheritance but a product of his conception of mind-energy. This concept he has explained in an article to be published.

('Surya Namaskars', by Apa Pant. Published by Orient Longman Ltd. Price Rs. 17.50).

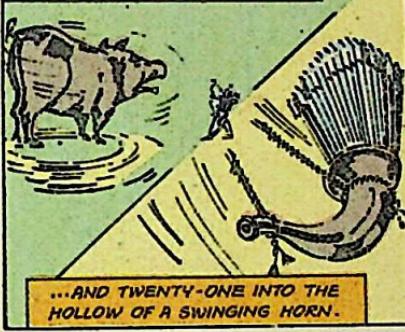
The Mahabharata -10

Kamala Chandrakant & P.B. Kavadi

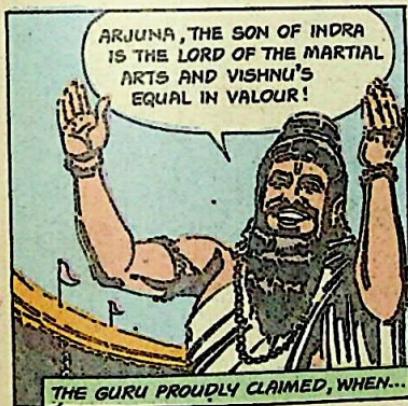
ARJUNA DISPLAYED ALL THE COMPLEX MOVES OF MACE-FIGHTING AND OF SWORD-FIGHTING.



HE SHOT FIVE ARROWS AT ONCE INTO THE MOUTH OF A REVOLVING BOAR...

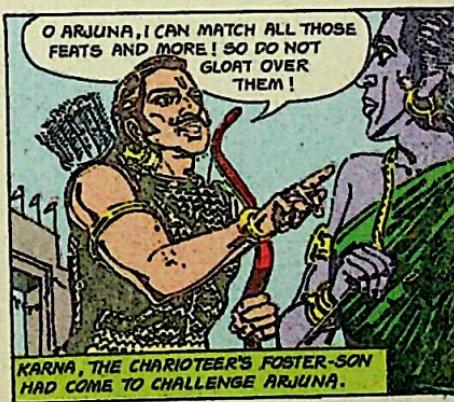


ARJUNA, THE SON OF INDRA IS THE LORD OF THE MARTIAL ARTS AND VISHNU'S EQUAL IN VALOUR!



THE GURU PROUDLY CLAIMED, WHEN...

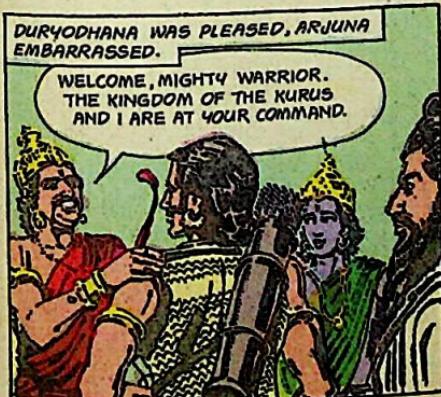
O ARJUNA, I CAN MATCH ALL THOSE FEATS AND MORE! SO DO NOT GLOAT OVER THEM!



KARNA, THE CHARIOOTEER'S FOSTER-SON HAD COME TO CHALLENGE ARJUNA.

DURYODHANA WAS PLEASED, ARJUNA EMBARRASSED.

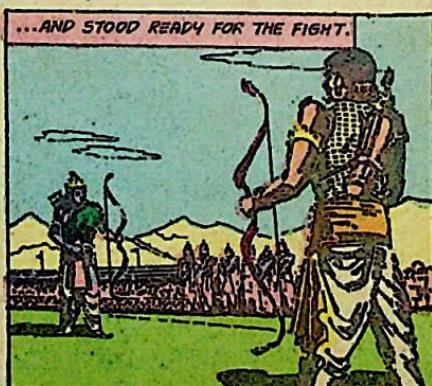
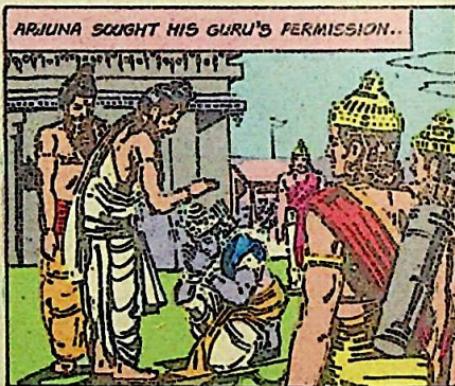
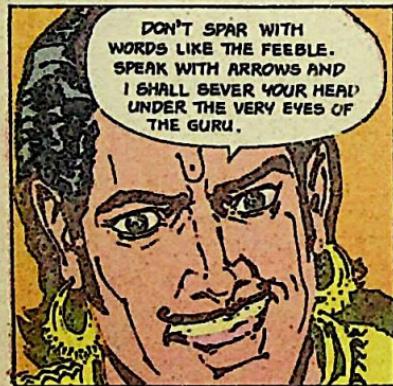
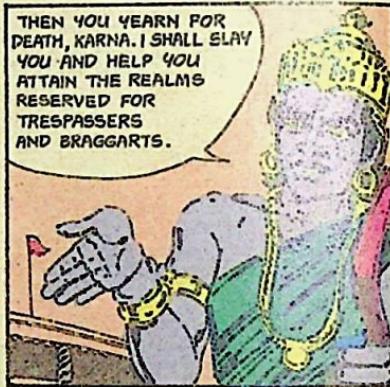
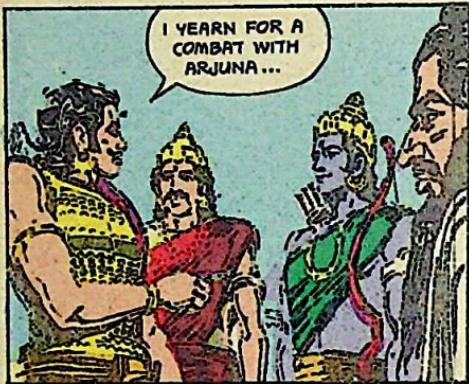
WELCOME, MIGHTY WARRIOR. THE KINGDOM OF THE KURUS AND I ARE AT YOUR COMMAND.

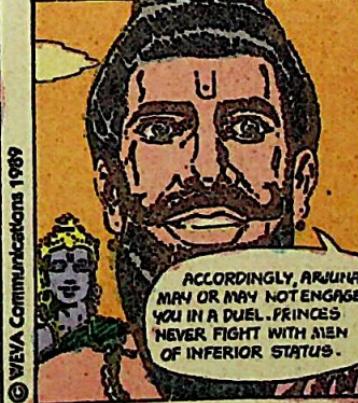
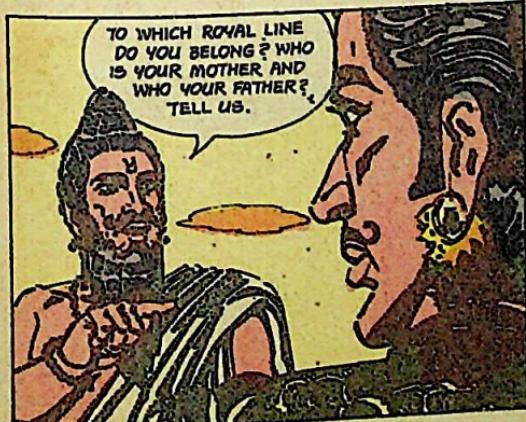
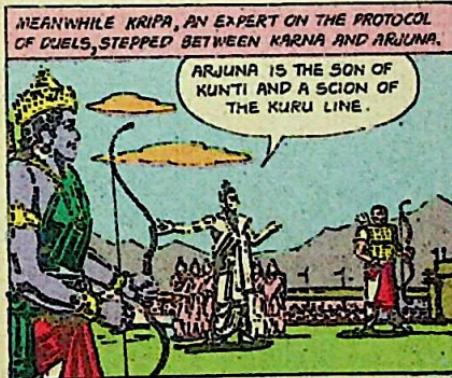
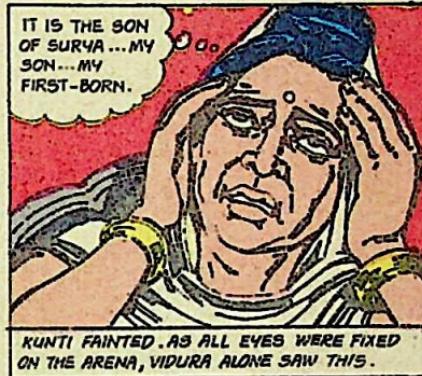


SHARE THE GOOD LIFE WITH US AND TRAMPLE YOUR ENEMIES.

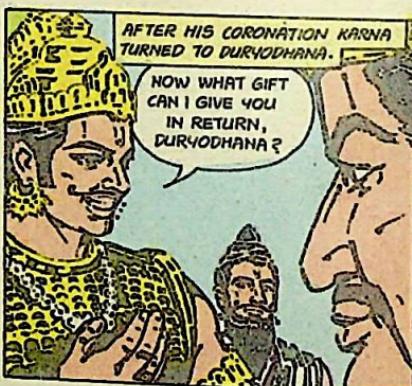
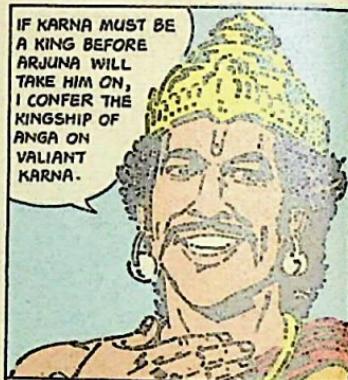
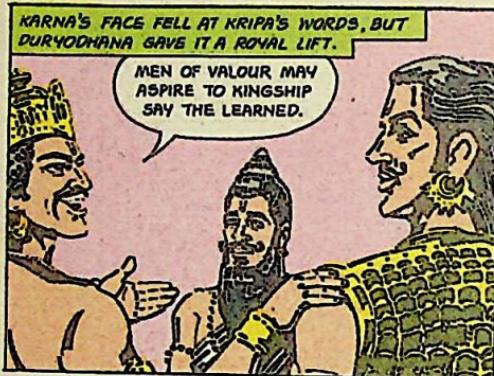
IT IS DONE!

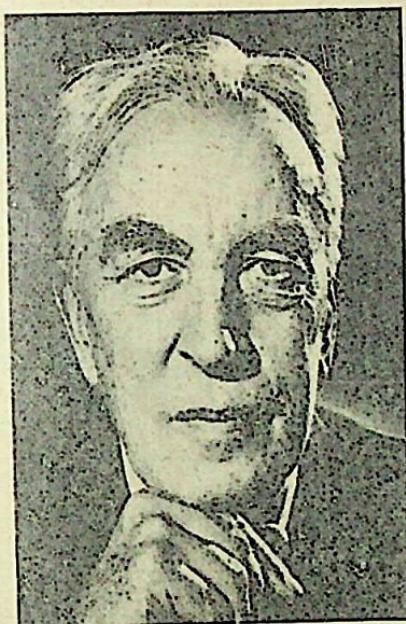






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Toynbee's Philosophy of History

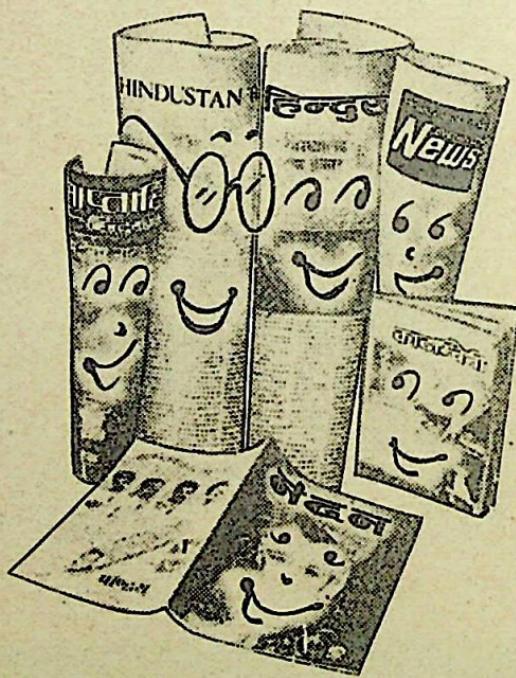
D. Anjañeyulu

Professor Arnold J. Toynbee was born on 14 April 1889 and died on 22 October 1975.

TOYNBEE was a historian with a difference. Unlike most of his contemporaries in England and elsewhere, he was no ruthless expert specializing in some narrow field or other. He stands out distinctly from all the rest in the great English

historical tradition from Gibbon and Macaulay, Froude, and Carlyle, Acton and Namier to Carr, Taylor and Trevor-Roper. He was about the first, in modern times, to have a well-considered philosophy of history.

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"I love the facts of history", he wrote, "but not for their own sake. I love them as clues to something beyond them — as clues to the nature and meaning of the mysterious universe in which every human being wakes to consciousness."

This sentence could serve as the most reliable summing up of Toynbee's approach to the study of history. This approach is best exemplified in his monumental, ten-volume work, which he called *A Study of History*, with his characteristic modesty.

He took a whole civilization as his unit of study — the Sumerian, the Babylonian, the Graeco-Roman, the Egyptian, the Western Christian etc., of which he distinguished 21 — seven of them being still extant. His practical purpose in doing this was to widen the limits of historical knowledge by a more general and comprehensive treatment of events.

Toynbee was able to find a recognizable pattern in the story of civilizations, from their birth to death. He listed these main stages: 1. An Age of Growth; (in which a civilization masters its physical environment); 2. Times of Trouble (The breakdown comes on; not as a result of

floods, famines, invasions or other acts of God, but by self-destructive acts); 3. Universal State (A conservative stage, at which growth comes to an end and the civilization is frozen); 4. The Interregnum, Disintegration; and the End (Once a universal state is achieved or imagined, the end is at hand. There may be a rally or two, but sooner or later, we have the end).

According to the result of Toynbee's study, each civilization (or culture) was originally the work of a 'creative minority'. responding to the challenge of an environment, which, on examination, turned out to be the mean between two extremes. In due course, civilization passed through a time of trouble, out of which (unless there were some sort of arrest) emerged a universal state. This universal state gave rise, by way of response, to a universal church, and it precipitated a 'volker wandering' (or wandering of people). This universal church came into existence because the wandering people, constituting an 'External Proletariat', joined hands with a group which had, meanwhile, formed a spiritually awakened community which he calls the 'Internal Proletariat.'

Of the primary causes for the decay of civilizations, Toynbee lists the following:

1. The effort to escape the present, along two routes: archaism, which is an excessive respect for the past; and futurism: a excessive concern for the future;
2. Loss of self-determination;
3. Nemesis: the attempt by a civilization to imitate what worked for another people at another time and place;
4. Idealization: which is a tendency to place on a pedestal a person, an institution, or a technique, e.g. the military phalanx;
5. Resting on one's oars: i.e. complacency over an accomplishment, overlooking the challenges facing the civilization;
6. Failure to act;
7. War;
8. Nationalism;
9. Petrification: or the loss of creativity;
10. Failure to relate to "the ultimate spiritual reality" behind all phenomena. This is the religious dimension to Toynbee.

An archetype of this phenomenon is to be found by



Toynbee in his interpretation of the Graeco-Roman civilization. The Roman Empire is a classic example, whose features could be applied to others by his logic. The Roman Empire was a universal state (universal, at least in intent), which, in its decline, was threatened by the External Proletariat of Barbarians. Meanwhile, the Christian "underground" had formed an Internal Proletariat; and in due course, the External Proletariat and the Internal Proletariat collaborated to form a universal 'Catholic' Church. Other universal states evolving in this way were the Mongol Empire and the Tokugawa Shogunate (of Japan).

Readers of Toynbee are made familiar with what he calls

his "binocular" view of mankind. His classical education and sustained work on *A Study of History* represents his deep involvement with the past. His association with the Royal Institute of International Affairs, involving an annual survey of relationships among nations represents his continuous involvement with the present. "I had always had one feet in present and one in the past," he used to say.

This foot in the present renders Toynbee sensitive to the dangers facing Western civilization. He identifies them as:

1. Atomic War;
2. Technology;
3. Exploration of space (diverting attention from the problems on earth).
4. Extreme consumerism (which drives Toynbee to feel that only austerity can save us).
5. Greed;
6. Overpopulation;
7. Pollution;
8. Chaos; i.e. more confusion than mankind can bear;
9. The morality gap; i.e. the gap between technological power and ethical standards; and
10. Self-centredness; the antidote to which is "ultimate spiritual reality".

The question then remains: Does history repeat itself? Philip Guedalla was fond of quipping in his witty style: "We do not know if history repeats itself; but we know that historians repeat each other." Toynbee, being a more serious-minded historian, would not allow himself the resort to such *bons mots* and witticisms of doubtful validity. Nor would he unwittingly repeat other historians like Spengler. His answer, like that of his friend Nehru, on some well-known occasion, could be both 'yes' and 'no'.

Toynbee was no rigid determinist nor an unrelieved pessimist like Oswald Spengler. Historical experience does not, in Toynbee's view, repeat itself with a biological inevitability as in a determinist universe. But there is a recognizable pattern in the recurrence of historical phenomena. It may be loosely called a "rhythm", but not a 'Rta', of our Vedic ancestors or the regularity of the cycle of seasons.

There was something of the biological principle or inevitability in Spengler's view of the decline and collapse of the West. In Toynbee's scheme of things, which bears the impress of his optimism, man has the

Man has a lot to learn from the bee. It lives for the collective good of the hive. Selfishness is alien to it. Between the bee and the house fly there is a world of difference. The latter now sits on pure edibles and next on filth. Whereas the bee alternates between its hive and fresh flowers. Nowhere else does it land. It is ever industrious. At any moment it offers its life in defence of the hive.

Live not a promiscuous life like that of the house fly. Live a pure, industrious and useful life like that of the bee.

— Ramakrishna

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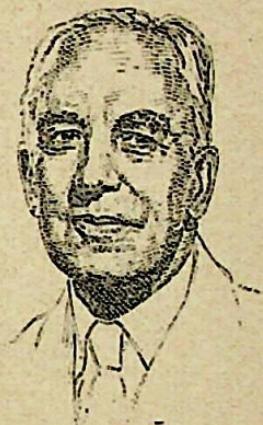
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capacity for choice. Western civilization, which was the only one to become world-wide, need not necessarily go the way of its predecessors, provided it was willing to repent its sin of hubris (or overweening pride) which expressed itself in excessive nationalism, militarism and the tyranny of a dominant minority. This repentance could take the form of renunciation (somewhat like what post-war Britain had done with reference to her Empire) and humility.

Elaborating on this theme, Prof. Toynbee in his Reith Lectures in 1952 (later brought out under the title *The World and the West*) argued with lofty eloquence, more in sorrow than in anger, that the arrogance with which the Europeans had treated the colonial peoples of Africa and Asia was typical of the behaviour of a dominant minority towards an External Proletariat. Retribution, appropriate to this could be avoided only by a total change of attitude, a genuine humility, and sense of brotherhood with all mankind.

In this counsel of penitence, Toynbee, the agnostic from the West, seems to come closer to the 'Change of Heart' theory of Gandhi, the man of God from



the East, without professing to be a disciple of the Mahatma.

In his attitude to the advance of technology and industrialism too, this affinity with the Gandhian school of thought persists. Toynbee points out elsewhere (in his *Change and Habit*, 1966), that the peril confronting modern Western civilization was partly at least that resulting from the spread of technology. He maintains that although technology cannot dictate over choice, it can produce a solution in which there are two, and only two, alternatives, one of which is death. The technology to which he referred was that which might result in psychic deformation (for example, through genetic engineering), entailing a moral death.

While he was not a believer in any denominational church, Toynbee gave the impression towards the closing years of his life, of turning his attention to God and religion, in its broadest sense, as the panacea for the ills of the world. At the outset of his historical writing, he had regarded religions as myths to be explained in terms of civilizations; he ended up by explaining civilizations in terms of religions.

Towards the conclusion of the revised edition of *A Study of History*, he sought to unite all the major religious systems by equating their message, viz., that "the cause of sin, suffering and sorrow is the separation of sentient things, in their brief passage through the phenomenal world, from the timeless reality behind the phenomena, and that the reunion with this reality behind the phenomena is the sole but sovereign cure for an ailing world's ills".

All this comes to us with a familiar likeness to the Hindu preoccupation with the concept of **Jivatma** and **Paramatma**. But Toynbee had obviously arrived at his conclusions in his agonisingly personal, but honest way, without trying to ape anything

that might be in vogue for the time being.

The basic idea of this was first developed by him in his book, *An Historian's Approach to Religion* (1954). It was here that he spoke of breaking down the walls of the ego to effect an "ineffable" union with some higher reality (shades of *Tattwamasi*, as we see them).

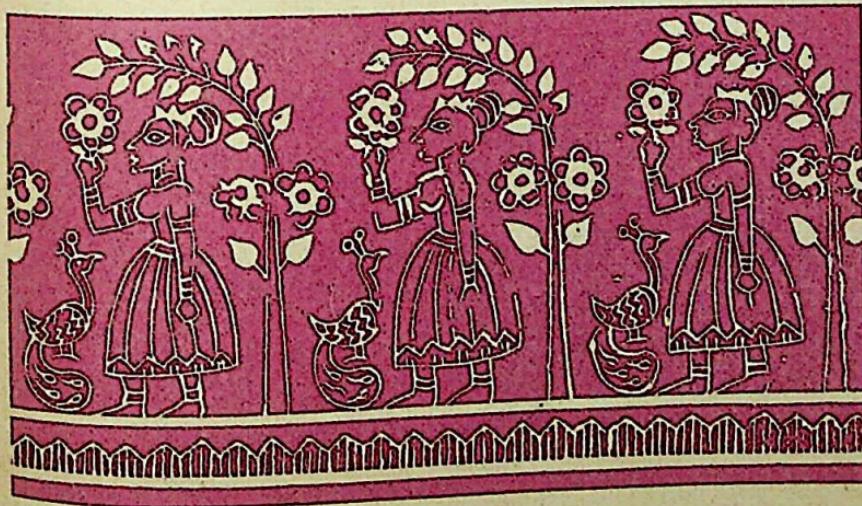
Like other great thinkers and social and political philosophers before him, Toynbee thought deeply on the human predicament. But, what is more, he had arrived at his own conclusions for solving the problems of the world before him. How is the modern civilization (Eastern as well as Western) to be saved?

Nationalism provided no answer to it. Nationalism and the Nation-State based on it, from Toynbee's study, were both as importation from the Western Europe to Asia, Africa and other parts of the world. They might have worked well in the region of their birth and natural growth. But this was seen to be the cause of countless tensions and irritations in the developing countries of the East, which had their own indigenous imperatives for social equilibrium.

"In politics, establish a constitutional cooperative system of world government," he suggested. Sounds a trifle too idealistic, perhaps. But then, what is the logical, long-term implication of the United Nations, with its elaborate machinery of checks and balances? The avoidable failure of the 'League of Nations and the qualified success of the United Nations would both point in the same direction. In economics, he stressed the need "to find working compromise (varying, according to the practical requirements of different places and times) between free enterprise and socialism." And that is what leaders of government seem to be coming to, in Soviet

Russia as well as socialist, democratic India.

At the level of first principles, in social and political organisation, Toynbee laid great store by the 'life of the spirit'. He ardently hoped that 'the secular superstructure would be put back on to the religious foundations'. Religion, not in the denominational sense, but in the broader view of personal integrity and human values. Like Gokhale and Gandhi, he might have said "spiritual" instead of 'religious'. Take it or leave it, here was a deep exponent of the philosophy of history. He had learnt his lessons from history and invested them with a social purpose. ☐ ☐ ☐

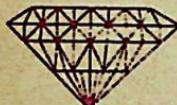


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Nehru Anecdote - 2

K. Rama Rao

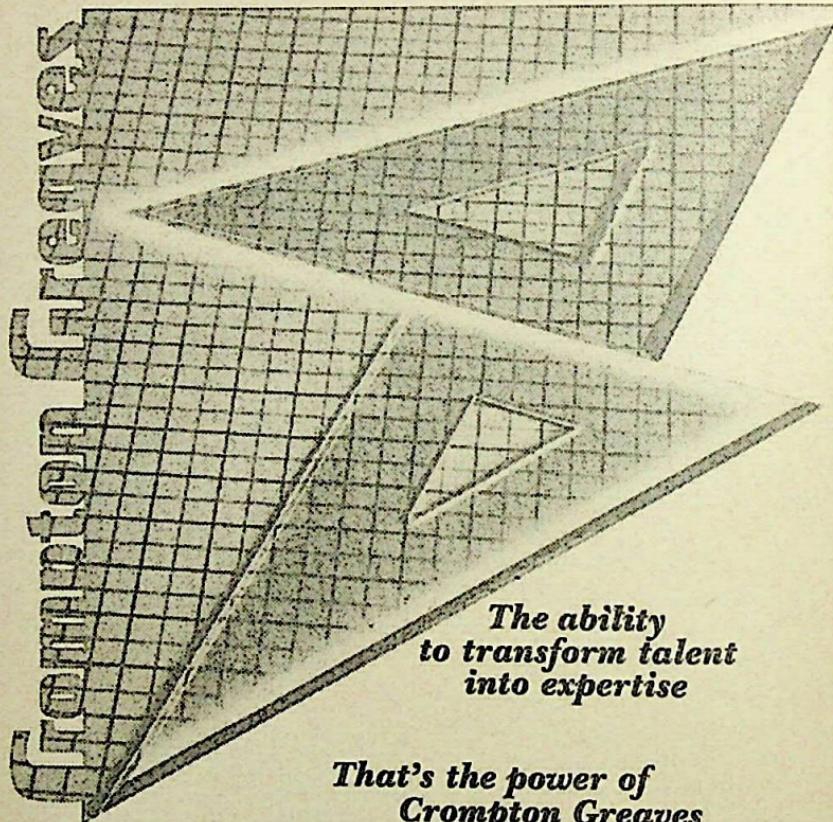
AT the Muzaffarpur Political Conference (1949), which was bigger than a Magh Mela, things were so mismanaged that Jawaharlal Nehru threatened to hang everybody responsible for it, from the Chief Minister down to the common volunteer.

At a tea party attended not by hundreds but a few thousands of men in connection with the conference, he was going the rounds as usual. Spotting me at a distance, he came up and asked me how I happened to be there. I told him I had joined the *Searchlight* as editor and came there for a spot of outdoor work. For a moment I was the cynosure of all staring eyes.

Then we visited the Tilheri Dam project. Dredging operations were going on

Photographers crowded around Nehru to snap him as he was looking down below on the hundreds of workers. "It is not me that you should photograph," he remarked indignantly, "but those workmen who are doing the real job."





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Nehru's love for the National Herald increased with the increasing risks it was taking in war-time and the vast popularity it was achieving. It became his own really. The financial condition of the institution was consistently bad, and its fate was trembling in the balance. At once tiem it was even decided to close it down, but the staff saved it by a large sacrifice on their part: they gave up their salaries, such of them as could, others accepted only half salary till the crisis passed. I remember

that occasion well! Nehru was moved so deeply by this act of sacrifice that he wrote to me as the editor a letter of appreciation of the step taken by us. There came a day, when for the sake f the Herald, he signed a promissory note for a heavy amount. "I have not done a thing like this in all my life, but I have had to do it to save the paper," he said. It must have been worth its value fully to the editor — its autograph value I mean!

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Glimpses of Panchayati Raj In Gujarat

The institution of village Panchayats in India has a part of our heritage and history. During the Freedom Struggle also, our national leaders advocated the revival of Panchayati Raj in Rural India to bring real "Swaraj". We won freedom and drafted our Constitution. Bapuji, the father of the Nation, had then commented, "the centre of power now is in New Delhi, or in big cities like Calcutta and Bombay. I would have distributed it among the seven hundred thousand villages of India."

Our Constitution thus directed the State to organise Panchayats and to entrust them the powers of self-government to reach the goals.

Gujarat has made noteworthy progress in the field of Panchayati Raj by following the guidelines chalked by the pioneer — Late Shri Balvantry Mehta. Panchayati Raj was introduced in Gujarat on 1st April 1963 and at present three tier system is being enforced.

1. Gram/Nagar Panchayats,
2. Taluka Panchayats, 3.
- District Panchayats.

In Gujarat, there are in all 13,059 Gram Panchayats, 131 Nagar Panchayats, 182 Taluka Panchayats and 19 District Panchayats. The jurisdiction of Panchayati Raj has envisaged the rural vistas including semi-urban areas. There are in all 18114 villages in the State and its population according to 1981 census is 234 lakhs.

In Gujarat, out of 4265 seats in 182 Talukas, 298, seats have been allocated to scheduled cast members 667 a ST and 485 to women. Likewise out of 740 seats in District Panchayats, 54, have been allocated SC113 to ST and 72 seats to women.

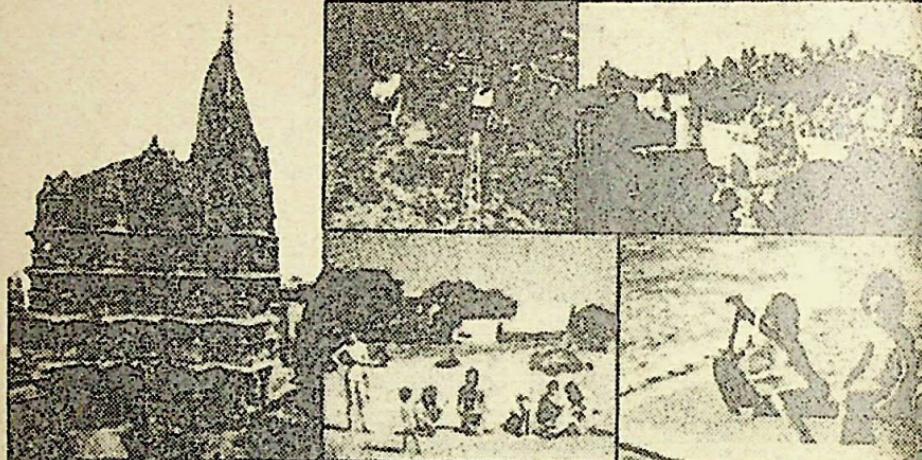
The distinctive features of Panchayati Raj in Gujarat are as follows:

1. A single enactment creating the three levels of Panchayat bodies. The voting age for Panchayat elections has been reduced to 18 years.

2. Social Justice Committee at all the three levels for securing social justice to weaker sections of the society including persons belonging to Scheduled Castes and Scheduled Tribes.
3. District level executive body.
4. Special status to the Educational Committee at district level.
5. State Council for Panchayats to advise Government on all policy matters concerning Panchayats.
6. Genuine transfer of powers, functions and duties in the development sphere within the district.
7. Liberal transfer of funds alongwith transfer of activities.
8. Transfer of entire development machinery from village to district level of Panchayati Raj bodies.
9. Transfer of Certain regulatory revenue functions to Panchayati Raj bodies.
10. Constitution of the cadre of Talati-Cum-Gram Panchayat Mantri responsible for land revenue collection and Panchayat administration.
11. Statutory assignment of 100% revenue collection to the Panchayati Raj bodies.
12. Powers to impose/enhance local fund and other cess and taxes to the three levels of Panchayati Raj bodies.
13. Non-lapsable fund for assisting weaker areas, encouraging taxation efforts and financing development activities.
14. Setting up of Development Commissioner's organisation at the State-level for guiding the Panchayati Raj institutions.
15. Direct election are provided for all the three levels of Panchayat bodies. voting age for Panchayat elections has been reduced to 18 years.
16. SC and ST representation is provided in all Panchayats.

Thus, in Gujarat the system of decentralised democracy has fostered the emergence of new leadership in the rural areas. The people through their representatives at the local level form opinions, formulate policies and implement the same. This popular participation is encouraging and there is an increasing realisation among the public that decentralisation of powers and democratic process at local levels have resulted in expeditious and satisfactory disposal of their problems

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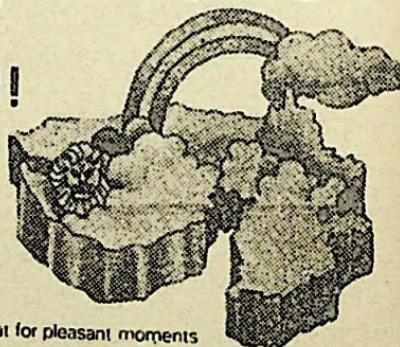
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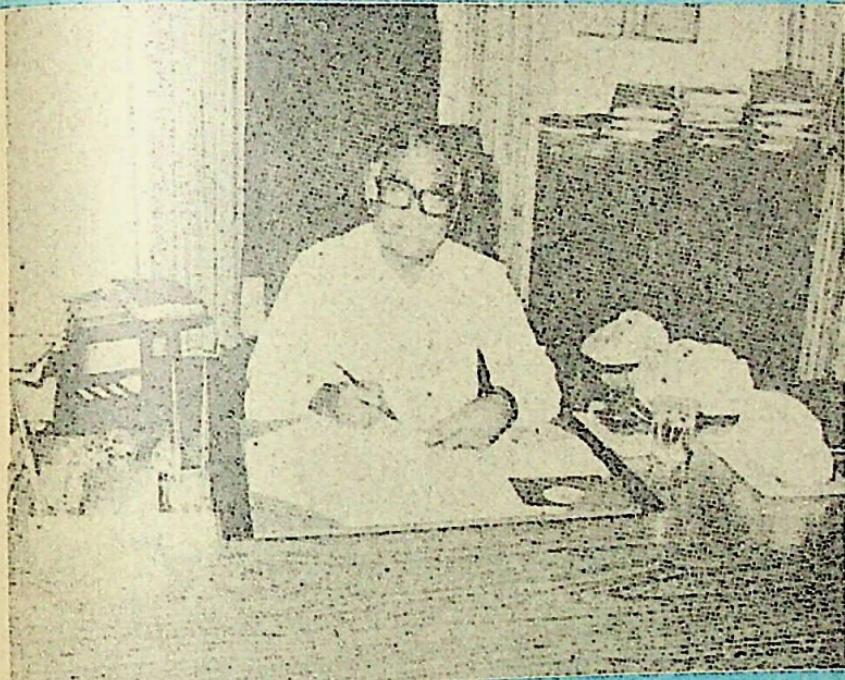
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Civilian As A Poet



Dr. A. Padmanabhan

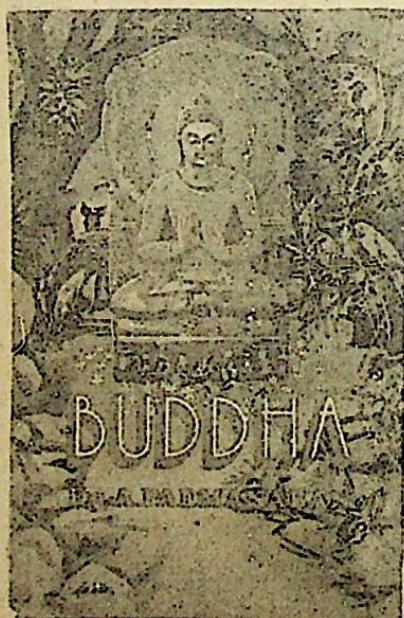
V.S.R.K.

THE annals of Fort St. George testify to the scholarship and administrative efficiency of a long line of distinguished civilians. The intellectual exertions of the majority of them were, however, exhausted in files, memoranda and individual or committee reports. If a few chose to express themselves occasionally, in the form of a short

story or a novel, they could not help it — the creative urge does not suffer suppression for long. Of this fraternity one remembers Hilton Brown, S.Y. Krishnaswamy and S.K. Chettur

Dr. A. Padmanabhan, who retired as Chief Secretary to the Government of Tamilnadu in 1987, and who has five slender

volumes of prose and verse to his credit, does not exactly fit into this group of the older civilians. He stands out as one apart. Though he says that 'I write because I have to write', his writing is different and has a distinctive character. It is born of a master-passion to shout at and undo the wrong done to a section of the Hindu Society, the Harijans. His sense of justice as a civilised being is outraged by the socio-economic disabilities to which they were subject for centuries. His anger aroused, but with malice towards none, he asks in verse:



A. Padmanabhan

*Touchable
Or untouchable —
Who frontiered this Miserable?*

.....
.....

*Who raised these walls?
Who raised these drifts?
Who etched their agony?
Who wrote their grief?
The Sane,
The Savants
And Sages ask.....*

Dr. Padmanabhan's booklets on 'Saint Nandanar' and 'Saint Chokamela' (prose narratives) are in accord with his intense sympathy with the oppressed. He is pained that barriers



poet:

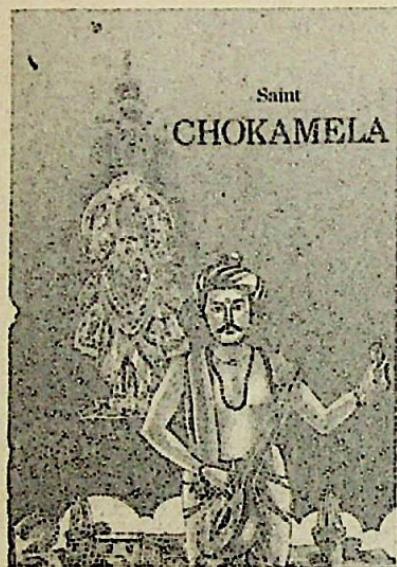
*You see "Far Beyond"
You sing the praises of the Lord
Extol the Beauty of Nature
Mock at Man's Vanity
Revolt against injustice and
Sympathise with the poor.*

If 'The Untouchable' is an expression of the poet's revolt against injustice, 'The Worker' shows his undoubted sympathy for the ones who work 'In the factory or in the farm, on the shores or in the mines'. He sounds rather pessimistic when he looks at man seeking perfection ('Perfection shall be his, when the lion starts eating

should have been raised even between God and man when the latter happens to be one of the 'untouchables'. In registering his protest, he is inspired in a measure by Abraham Lincoln, Gandhiji and, above all, Ambedkar, 'the glowing star', who gave a 'death-blow to untouchability'

'Rain Drops' (1985), containing a collection of 28 poems, reflect Dr. Padmanabhan's main concerns — the untouchables, the workers, the quest for individual perfection, national prosperity and world peace. He sets down his own credo as a





Saint
CHOKAMELA

grass....) but tortures himself with the hope that it is possible 'to lift our hearts and exalt our minds'. In 'Ghost', a longish poem, Dr. Padmanabhan exhorts us to exorcise three ghosts — starvation, poverty and pestilence.

'Light A Candle' (1986), containing 20 poems, brings into sharper focus the poet's vision. God, he says, in His boundless love, has moulded Man to be Brave, Good and Humane. With such a wholesome vision, the poet is moved to pity at the sight of a shoe-shine boy:

*"None to mend his ways
None to give some polish to his
life"*

In contrast, he wants the 'Pious man':

*'While cleansing your body,
Cleanse your mind and heart
too.*

**For that is the sure way
to attain salvation."**

'Buddha' (1988), the latest collection of 23 poems, covers a variety of themes. Two poems stand out: 'Light In Life', which stresses the unity of all religions, and 'Conscience', the poet's proclamation of the sincerity of his purpose.

*Moon gives light —
So do all Religions and Faiths.
Though different are the Givers.
They are one — only to give
Light in Life.*

*On the wide canvass of my life
I have done my painting....*

.....
*I have done my job —
Pleasant
Palatable
delightful
to my conscience, my Lord.*

The title-piece 'Buddha' is a prayer to the Compassionate One to 'radiate calm and charm, exude peace and harmony, in the wild jungle'.

Dr. Padmanabhan's life-sketches of Nandanar and Chokamela are brief but compact, emphasizing their piety and virtue and the message of their lives, that birth and caste barriers are artificial and that through goodness and hard work, excellence can be attained in human society.

Dr. Padmanabhan is not the kind of poet whose pen 'gives to airy nothing, a local habitation and a name'. He has a message which comes out loud and clear through all his writings. It is idle

to look for poetic excellence when the thought-content is everything. To Dr. Padmanabhan as a writer, his clarity of vision, transparent sincerity and essential humanity are great assets. These should have also enriched his career as an administrator. He is the type of Universal Man of Rabindranath Tagore's conception.

(All the books of Dr. Padmanabhan are published by Poompuhar Pathippakam, 63, Broadway, Madras-600 108).

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Time Reckoning In Ancient India

K.R. Krishna Murthi

RECKONING of time was made in three ways in Ancient India, relating to 24 hours or 60 nadikas of the day. One was by Jala Yantra (Water bowl). It was the Water Clock of our ancients, as the Hour Glass of Europe, which was developed centuries later. The second was by resorting to measurement of Chaaya (Shadow) of the Sun during the day and that of the Moon by Night. This was known as Chaaya Ganitha (Shadow Calculation) in our Hindu Astronomy. The third was by studying the position of a particular star reaching the Zenith at night for the day taken for study.

Time reckoning was thus made by our ancients in these three ways, without facing great difficulties. So, it becomes clear that time sense was as much or as well developed in our land in the early days as of today. To be exact to a minute for observing religious functions etc. our ancients designed the Gadi Yantra or the 24 minutes Water Clock.

Any gadget was known as 'Yantra' in olden days in our country.

'Jala Yantra'

The 'jala yantra' (Water clock) was constructed in two ways by our ancients, one variety using a

small bowl with a tiny hole at the bottom of it, which when allowed to float in a large receptacle of water, sank when it became full to the brim, taking a nadika (4 minutes) of time to sink.

0. The other was done by filling a bowl with water to the full, which got emptied at the end of a nadika of time, when the water escaped slowly through the hole at the bottom.

This jala yantra was used in our ancient observatories, palaces and the homes of astrologers and astronomers.

As jala yantra is referred to in 'Vedanta Jyothisha', the earliest known astronomical work of our country, one can say that it was in use from the Vedic days. Works like 'Surya Siddhantha' 'Artha Sastra', 'Brihat Samhita', 'Khanda Kaadyaka', 'Ganita Tilaka' and 'Siddhanta Siromani' speak about its use, while some of them describe the method of its construction.

A jala yantra is made out of 10 Palas in weight of copper sheet, converted into a small bowl, with a diameter (width) of half a cubit (9") at the top with a height of 4½". The bottom of it is pierced with a gold needle made out of 3½ mashas of gold,

drawn to a length of '4 angulas' (3"). The thickness of the copper plate of the bowl and that of the gold needle used can be imagined from these details.

Shadow Computation

We now come to the second method by which determination of time from the length of the shadow cast by the sun and moon, was made for the day and night respectively for a given date.

In this shadow study a 'Sanku' (gnomon), a short stick of 12" in length, is generally used for determination of time. The sun's shadow study starts on the Mesha Sankranthi day, exactly at noon, when the sun reaches the zenith. The 'Sanku' is fixed on the ground at that time and the length of the shadow is taken for study. This length is treated at the basis for reckoning time.

The reckoning of time during night from the moon's shadow is really difficult. In the computation of moon's shadow, the duration of the day, the moon's apogee and the ascending node, the Ayanamsa at the time and the latitude of the place etc. are carefully assessed.

The method of watching the shadow to reach a stipulated

length for determining any specific time in view, is called 'Krama Chaaya', while the shadow computation according to which time is calculated from the length of the shadow, is called 'Vipareetha Chaaya'

From the shadow measurement not only time but terrestrial latitudes were also calculated. 'Vedanta Jyothisha' has stated that during Uttarayana (northern course of the sun) the day increased in length at the rate of 1.5 minutes a day or 4 hours and 48 minutes in 6 months or 183 days.

From Tables prepared for different places, connecting shadow with time, shadow computation was made easy.

The sun is at the Equator on March 21 and reaches the Tropic of Cancer on June 22 after a period of three months. The latitude of a place from the equator on either side was calculated by our ancients according to this method also.

Meridian Star and Time

The third method was by a study of a particular star coming

to the zenith at sun set. The meridian star at dusk of one month won't be the same the next month.

Our ancients were as much concerned about night time as they were about day-time, mainly for astrological and 'Prasna' purposes, like calculations of 'Lagna' for night hours or answering questions relating to thefts etc. The sense of local time was as much developed in those days as it is today, since the knowledge about longitudes and latitudes of many places in India, was so widespread.

In South India, the Kerala astronomers were experts in Chaayaganitha (shadow calculations) and time-study based on the zenith position of a particular star after sun-set. Tables have been set for these purposes by well known astronomers of South India.

From the position of a star at the zenith at night, they would tell what star was rising on the horizon and how many minutes had elapsed in a 'lagna' (Ascendent). The tables carrying 'Nakshatra Ucha Vakyas' for some important cities in South India are still in vogue. ☺ ☺ ☺

Your
Health — 71

Phobias or Irrational Fears

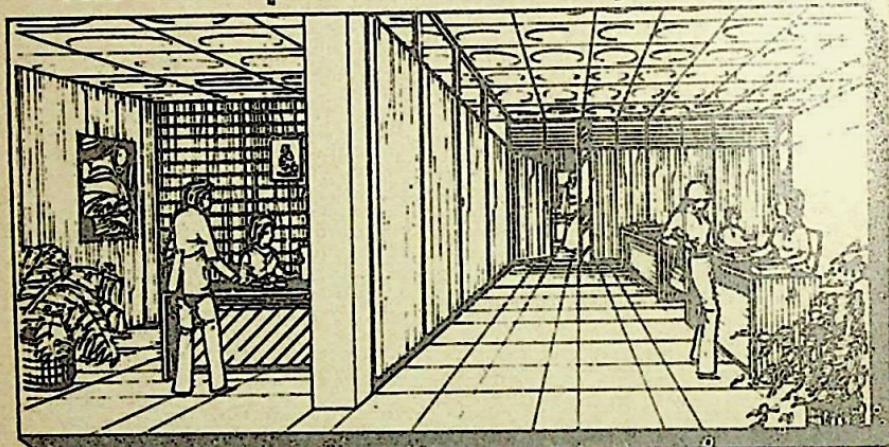
Dr. K. Narayanan

NAPOLEON, who evoked terror among the ruling classes of Europe, is said to have trembled at the sight of cats. Sigmund Freud, who defied orthodoxy and propounded a revolutionary theory regarding sexuality, recorded that he had irrational fears about travels — not that he was afraid of travels as such but rather was full of terror of missing connections and often sweated with panic thinking what could happen if he did miss one. And he would often arrive ridiculously early so as not to miss the connections.

Caesar Augustus, the builder of an empire, dared not sit alone in the dark. Samuel Johnson had a morbid fear of dying. While Germanicus, a General and brother of Claudius (Roman emperor), was afraid of cockerels, a General of Catherine the great of Russia was morbidly afraid of mirrors and wouldn't speak to his sovereign if there was one in the room.

Feydeau, the French dramatist, was afraid of daylight. There were people who would rather fast unto death than cross

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a bridge, come near a pool or climb a hill, for fear of death.

Death, in fact, formed a phobic obsession with the first emperor of China and builder of the great wall of China, Shih-huand-ti. If he had created this gigantic structure to prevent death at the hands of the barbarians of the north, his morbid fear of death from internal enemies and evil spirits made him move around his imperial palace of 10,000 rooms, never sleeping in the same room twice.

And his tomb was made to be guarded by an army of 8000 terracotta soldiers whose excavation remains an archaeological marvel to this day.

Pascal, the philosopher and scientist, was said to have been afraid of open space.

No one is immune from fear. In fact the word, "fearlessness" is a figment of imagination. We are constantly being subjected to internal bombardment of fear though the intensity may vary from time to time in the same individual. Sometimes we reckon certain types of fear as anxiety. No matter under what name we call it, a certain amount of fear is useful in life as it makes survival, as well as social life, possible.

But phobias are irrational fears which have crossed the reasonable bounds, making the subject quite ridiculous in the

eyes of others. Millions own cats as pets, and children often go to sleep with them. Then why did Napolean, one of the greatest conquerors in history, was afraid of cats? It is not that the subject is unaware of his plight? They are fully aware how foolish such fears and obsessions are, but they are unable to resist them. It is not under their voluntary control, and telling them to fight back such fears is tantamount to admonishing a victim of accident to resist the agony of pain!

Morbid panic can arise from a variety of factors. It can arise, for instance, from animals of all kinds but phobias can arise ridiculously from such simple creatures as spiders, insects, mice, centipedes, etc; from separation (both from being left alone at home or in public); from fear of being injured or mutilated (losing of limbs, sight of blood, etc); fear of nature (thunder storms, heights, water; etc) and social fears like going alone to shopping, theatre, eating places, etc.

The distinguishing factors of phobia from common fears can be summarised as below:

- * Phobias can occur only in certain people while common fears are universal.
- * It is far less frequent than common fear.

- * Most often it tends to interfere with the life of the patient and family members.
- * It rarely disappears, unlike common fear, with time.
- * While women are far more affected than men, children scarcely suffer from phobic fears.

Causes

It is impossible to unravel the mystery of a phobia by means of conventional laboratory techniques. This does not mean there are other definite ways by which the cause for the affliction can be detected. The majority of cases defy explanation. Nevertheless, researchers have offered some guidelines to distinguish the various factors leading to this morbid state of mind, even though, in many cases, such knowledge need not contribute to the overcoming of the affliction itself — just as in the case of many other common disorders (e.g. Cancer, asthma, and high blood pressure.)

These factors are classified broadly into four groups:

Psychological factors

According to Freudian theory, phobia is an **external substitute** for some inner conflict, often with a sexual orientation. A boy known as little Hans (studied by Freud and his followers) was morbidly afraid of horses,

especially the sight of them biting or falling down. The trouble began when Hans once witnessed a horse in the process of urinating and another falling down and kicking its legs in the air, as if it was in the mortal grips of death.

It was later discovered that his phobia of horses was related to his domestic life, his fondness for his mother and jealousy of his father, whom he plotted in his imagination to get rid of so that he could have his mother all to himself. At the same time, he also felt that his father might discover his feelings towards him and punish him. The horse, large, strong and powerful, sometimes replaced his domineering father. This emotional conflict was such that he loved his father, yet he wanted to get rid of him. He was the rival when he wanted to be "kicked off" in imagination. The "biting" horse represented the fear of the punishing father; the falling and kicking horse replaced the scene of his own dying father as he had wanted to. The inner conflict of love and jealousy was somehow replaced by the less dangerous substitute of the horses.

Similarly, **agoraphobia** (fear of crossing open spaces) could be a manifestation of the internal conflict between sexual temptation or urge to sexual adventure and the puritanical inhibition, if not

fear of public disapproval and rejection. Thus, it can be said that the psychological basis of phobia can arise from the subjects' innate impulse to sexuality that is countermanded by the fear of social convention and dread of public disapproval.

2. Behavioural factors

The brain, with millions of intermeshing nerve cells, is like a sponge which absorbs any learning matter fed into it and, like a computer, makes intellectual connections between events that are, otherwise, disparate. Laboratory experiments have shown that, while a dog can salivate at the sight of food (unconditioned stimulus — UCS), the same physiological function (salivation) take place at the mere sound of a bell ringing, if it was "taught" over a time by associating the food with bell ringing — that is ringing a bell each time food was placed in front of the dog.

This **conditioned stimulus (CS)**, however diminishes, if not disappear completely. If the linkage between food and the bell is broken over a period (That is, if the dog is denied food everytime the bell is rung, it will cease to salivate at the sound of bell, after a while).

Similarly, "learning" is involved a great deal in the making of anxiety, fear and, of course,

phobia in human beings. The sight of a snake, for example, may put one to flight, and he always tries to link that particular spot with the snake. The mere mention, or thought, of the place can trigger off panic. And he always anticipates the presence of snake if he were to pass that way again. As he nears the spot, his anxiety and fear increase. This can become a phobia if he were to live with the thought without trying to disconnect the link between the place and the snake.

If he were to pass through the spot again and again, and no snake welcomes him ever again, the reflex mechanism triggering off the panic will be broken and he will be walking past the spot humming a tune.

The main point, thus, is that one **anticipates** fear (which is equivalent to real fear) and makes it grow, after having experienced a particular event, object or situation, that is quite unpleasant.

Sometimes the central conditioned fear (here the snake) can become associated with a variety of situations connected with the central conditioned fear so that the associated situations are by themselves capable of triggering off the panic. For example, if the snake was sighted in a bush, the bush itself may subsequently become an element in the phobia

which can be triggered off by the imagination or thought of the bush. Thus what is scenic beauty to others can be an intolerable panic-causing sight to the phobic patient, though, it should be noted, it is not the bush but the buried thought about the snake, that actually causes the phobia.

An experiment was carried out to illustrate this type of conditioned fear in human beings. Albert, a small boy, was very fond of handling small, furry white animals like the rabbit, and white rat. But in the experiment, a metal bar was struck loudly every time he picked up the animal. The sound was made behind his head, so loud and unexpectedly as to frighten the boy as he picked up the animal.

In time he associated the fear of the noise to a fear of the animal. Moreover, the fear was generalised to anything which was white and of a similar texture.

This conditioned fear in Albert was later extinguished by gradually instilling counteracting stimulus of sweet and warm reassurance every time he approached the animal fearfully. At first the fear gave way to caution which in time gradually melted away to reestablish his pre-experimental normality.

This shows that phobia can result from simple anxiety pro-

voking stimulus in susceptible subjects without having to go through a much complex unconscious conflict such as are inherent in the psychological factors mentioned in the first category.

3. Ethological and social factors

All animals possess an in-built defence system against danger and enemies. Some are natural enemies; rat and cat; snake and mongoose, for example. On the other hand, some things are assumed to be very dangerous that the fear can become deeply entrenched. Most reptiles, especially the snake, strike terror in mankind, so also strangers. But as we know, this fear is only artificial, as snakes, except for the poisonous ones, can hardly do any great harm to man (And, curiously, they bite more as self-defence, as we ourselves do in a fight. They are, in fact as frightened as we are of them). And the stranger, once the contact is made, can even prove to be the best of friends in life.

Thus the fear we exhibit in these cases springs from the complex psychological mechanism linked to survival. During a threatening occasion, one of the following things can take place: one puts up a threatening posture to frighten the enemy off; one takes up the challenge and readies one-self to

give a fight; displays weakness and submits to the opponent without giving a fight; or, takes to flight.

Phobia here can be equated to flight from danger. It is a distortion of the dictum: "Discretion is the better part of the valour." It, perhaps, can be over-emphasized survival strategy: surviving from our evolutionary past.

4. Individual factors

Like whistling in the dark to persuade oneself or others that one is brave (the truth being the contrary), the phobic patient may try to exploit his weakness (which he knows is a weakness in him) to cover up various shortcomings in one's life, be it dissatisfaction with one's life-style or what one possess or indecision about one's purpose in life. Phobia can spring from such mental conflict or boredom of life, a self-judged weakness which one may try to conceal from others.

Phobia almost never appears out of the blue. It rather develops and grows over a time. But there will be always a particular event or events — subsequently forgotten — to which the genesis of the trouble can be traced. It is like a scar, resulting from an original trauma, that gets "inflamed" (Phobia) whenever the patient encounters identical occasions. Phobia patients are usually

anxiety-prone, sensitive and lack self-confidence. It cannot be out of place, therefore, to state here, that tyrants and dictators operate not from courage but from these feeble attributes. Their violent schemes and atrocities result from fear of domination and death in the hands of others.

Treatment

We have seen phobia can result in a variety of ways and that it can manifest in different degrees in individual patients. Successful treatment, if any, therefore is dependent on various factors like the correct understanding of the cause of the trouble, the capacity, willingness and co-operation of the patient; and the correct application of the therapeutic measures. Still, it should be remembered that like in many cases of illnesses, not all cases of phobias are treatable, though therapeutic measures can often help to manage the severe conditions temporarily so as to make the patient tide over the crisis.

The problem of phobia is to be tackled by approaching it, depending on the nature of the trouble, in three main ways:

1. Physical treatment.
2. Psycho-analytic treatment.
3. Behaviour therapy.

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(i) Physical treatment: This is aimed at improving the patient's psychological and emotional state by mechanical means such as by drugs, electrical treatment (ECT) and psycho-surgery.

a. Drugs are used to subdue anxiety and calm the nerves. However, there are no drugs used exclusively to combat phobia. The drugs used are those which are generally utilised to treat anxiety, namely, tranquilizers.

There are dozens of these drugs available (E.g. Valium; Librium etc.) but their long-term use has the danger of leading to habituation and dependence, besides the need for increasing the dosage with the passage of time to obtain the same effect. These drugs are best used in short-term conditions of anxieties, like stage fright or nervousness during examination, than in treating deep-seated and prolonged phobic states. Effectiveness of the chosen drug depends on the individual, as well as the type of phobic anxiety the patient suffers from. This means a number of drugs should be tried till the correct one, if there is one, is found. Some drugs, like anti-depressants, act very slowly and a drug should be tried for at least two or three weeks before abandoning it as useless for the particular patient.

b. Electrical treatment (ECT) is indicated only in severe cases of phobia involving depression. In fact this therapy is directed to overcome the depression rather than the phobic symptoms themselves.

c. Psycho-surgery (leucotomy) is done, but rarely, in selective cases, when other remedial measures are found unsatisfactory. The delicate surgery involves interrupting the nerve pathways that are believed to cause the maladaptive behaviour pattern in the patient.

2. Psychoanalytic treatment: There are hundreds of varieties available in the mental-health marketplace to make forays into the deepest psyches of mentally ailing people. The sheer diversity and multiplicity of these exotic techniques are themselves proof that these mental tools used to unravel the aberrant mysteries buried deep in the mind are in no way superior or perfect to other conventional techniques of therapy. Success may not be forthcoming with any specific technique in all the cases, but certain individuals may benefit in overcoming the distorted perceptions of life.

Some of the techniques generally employed by practitioners to tackle phobia are:

The classical method (as evolved by Freud) in which the patient

goes on talking under the supervision and urging of the analyst. However this method is very expensive and time-consuming (in the West the average psychiatrist's fee can run up to \$100 (over Rs. 1000/-) per session, with three or four sessions a week over a period of 5 to 10 years!) and in the process of analysing, it may reveal unexpected problems of more complex nature buried at a deeper level, as in the case of little Hans mentioned above. The prohibitive cost factor and indefinite period of therapy render it impossible to make it available to larger number of people suffering from phobias.

To obviate this difficulty, various short-term techniques ("Quickies!") are being evolved in recent years, though these various short-term techniques (dubbed as "Cosmetics" by critics) are more successful with simple phobias. Such a condensed version is the **Dynamic Psychotherapy** which focuses on the core of the problem such as low self-esteem and other emotional and psychological processes at work inside the patient. **Analytical psychotherapy** employs the conventional talk (Classical) therapy, but avoids burrowing deeper into the psyche and, instead, confines itself to the examination of phobic defence by the individual and how his effort had helped him in

his inner conflicts and successes. This can help the patient to have an insight into the problem, without straying into the byways that are inevitable while employing the classical treatment — even if the (simple) phobias have roots that go deeper than the explicit situations they fasten on. In other words, the often transient result — if ever a result is obtained — is tantamount to the symptomatic treatment rather than radical cure effected in a chronic disease by conventional medicine.

Family therapy sees the patient as part of a closed family "system" in which either the patient compulsively re-enacts childhood relationships or the family may be involved in maintaining the disorders, so that this therapy tries to eradicate this particular form of problem by making the whole family take part in the treatment.

However, the most commonly employed short-term method of treatment can be some form of **behaviour therapy**, which ignores entirely the Freudian canon of psychic conflicts and repressed fear that is believed to germinate into neurotic symptoms. Rather it operates on the theory that such problems (e.g. fear of high places or agoraphobia) are "learned" practises that a person can "unlearn" through rigorous mental exercises.

Naturally, total and active co-operation of the patient is necessary for eradicating the old behaviour system and substitute it with new consciousness. And, again a number of behaviour therapy treatments are available in practice.

The various relaxation techniques, including biofeedback and hypnotism, desensitization that involves the patient to confront the fear imaginatively or directly and learning to control the fear by calmness and self-confidence, and the various techniques of Modelling, Self-assertion, Running therapy, Thought-stopping, Cognitive-therapy, etc, are all offshoots of behaviorism and differ from each other only in the mode of fanciful approach of the psychotherapist and the elusive personality and character disorders of the patient. Not infrequently therapists use a combined approach to tackle the problem.

In short we can say this:

Phobia is a neurotic disorder characterised by an irrational fear of a particular object or

situation. The individual is generally aware of the unreasonableness of his fear but is unable to control it.

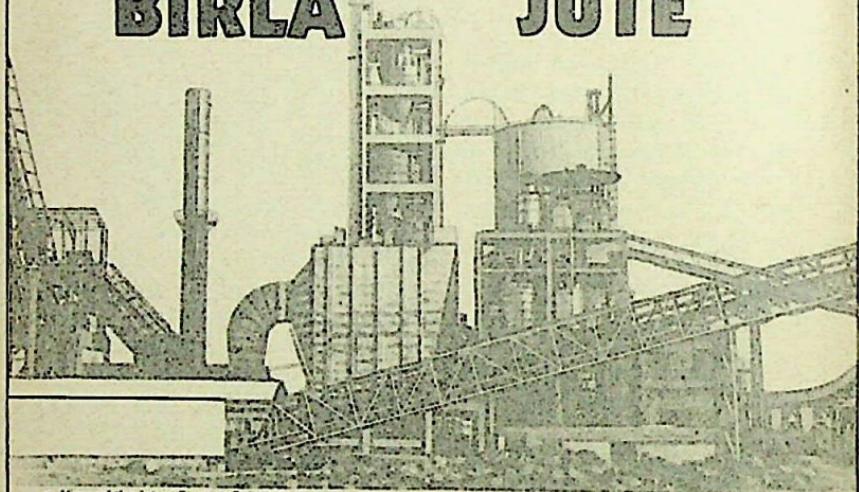
Psychiatrists consider phobia to develop as a defense against anxiety. Psychoanalysts think it can be symbolically related to the underlying psychic disturbance. Psychologists regard it as resulting from associations of the phobia objects or situations with painful experiences.

Phobic fear in childhood can lead to adult phobic disorder. In fact it is claimed that the source can be traced even to uterine life. James I of England, for instance, was irrationally terrified of unsheathed sword. It was said this was because just few months before his birth his mother, Mary Queen of Scots, was forced to watch her favourite man being stabbed to death in front of her eyes.

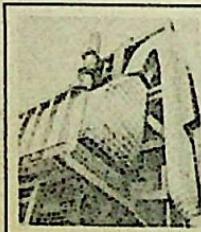
Apart from its traumatic events during pregnancy such as these, childhood fairy tales of goblins and spirits (often connected with darkness) can have a pernicious effect on the child throughout life.



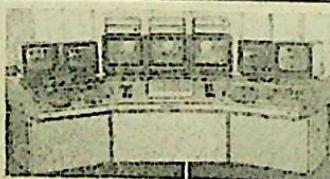
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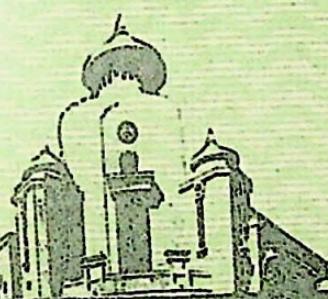


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Bhavan's NEWS

BHAVAN, USA, HONOURS SRI CHINMOY

The Grand Ballroom of the New York Penta Hotel was filled with more than 600 devotees, friends and disciples of Sri Chinmoy, on Friday, April 21, 1989 when the Bhavan, USA, conferred on him its prestigious Honorary Patronship on his completion of 25 years of "exemplary service in the West to Indian Culture and spiritual heritage."

The distinguished Honorary Patrons of Bhavan, USA, include Prof. J.K. Galbraith, Prof. Ainslie Embree, Rev. Donald S. Harrington, Mr. Zubin Mehta, Acharya Sushilkumarji, and Swami Sat-chidananda.

Honorary Patrons are exemplars of the values for which the Bhavan stands. The internationally acclaimed spiritual luminary Sri Chinmoy has joined the galaxy of such eminent Honorary Patrons.

About Sri Chinmoy, Shri C. Subramaniam, Chairman, Bhavan International, in a message said, "He embodies the spiritual heritage of India. It is befitting for the Bhavan, USA, which strives to foster the Indian culture and spiritual values in the USA, to honour Sri Chinmoy on the occasion of his Silver Jubilee Celebrations."

Shri S. Ramakrishnan, Executive Secretary of the Bhavan, in his message said: "Sri Chinmoy

JUNE 15, 1989

BHAVAN'S NEWS

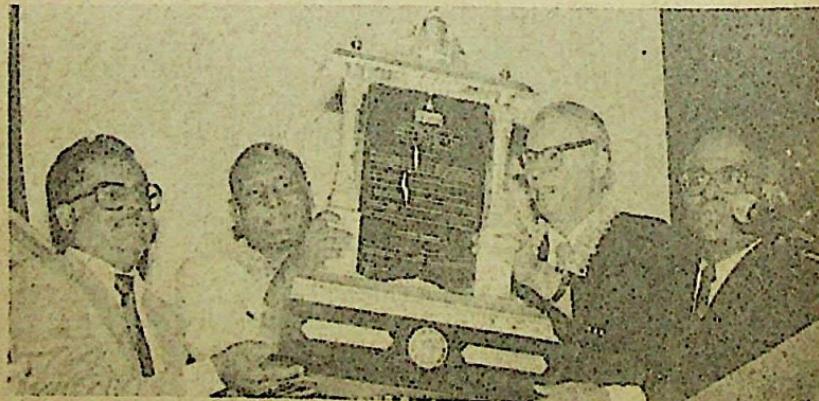
deserves much more honours and we are proud that he is joining the distinguished galaxy of saints, thinkers, authors and scholars who have been the pillars of the Bhavan".

Rev. Donald S. Harrington, Sr. Minister Emeritus of the Community Church of New York, was the Guest of Honour on the occasion.

The celebration began with an Invocation by Tulsi Jayaraman. After Meditation in Silence by Sri Chinmoy, who is 'Guru' to his thousands of followers, Dr. Jayaraman, Executive Director of the Bhavan, USA delivered his welcome speech. He said, "Sri Chinmoy symbolizes the spiritual, intellectual, philosophic and cultural glory of India". He called him a "Saint of the 20th century spreading the message of love and peace all over the world".

Other speakers included the Director of television and radio for the Diocese of Rockville Centre, NY Monsignor Tom Hartman; Radio and TV show host Joel Martin; New York television reporter and producer Bill McCreary; and author, educator and retired diplomat Dr. Moorhead Kennedy.

Then the Bhavanites, Dr. Shashi Patel and Tulsi Jayaraman and a few leading members of the Indian Community, namely Dr. H.K. Chandra Sekhar, Prof. Parveen Chopra, and Dr. B. Ramamoorthy spoke and felicitated the spiritual master Sri Chinmoy. Dr. Vidagdha Bennett who has done research on Sri Chinmoy's poetic works and got her Ph.D. from Melbourne University, spoke about the inner spirit and aesthetic quality of his poems and sought his blessings.



Rev. Donald Harrington presenting the Tamrapatra to Sri Chinmoy. Dr. Jayaraman is at extreme right and Dr. B. Ramamoorthy is at extreme left.

The Guest of Honor Rev. Donald S. Harrington referring to Sri Chinmoy's multi-faceted genius and wisdom, remarked, "I recall my student days, when I asked my teacher, what should I aim in my life. My teacher answered, 'You should aim to know something about everything and everything about something'. I should say, Sri Chinmoy is a person who knows everything about everything. I had the privilege of having him deliver a speech in my Church about 23 years ago. And after that I have had him speak in several places. I wish him many more years of spiritual service to the humanity at large".

Then at the request of Dr. Jayaraman, Rev. Donald Harrington presented to Sri Chinmoy the Tamrapatra and Citation conferring on him the Bhavan, USA's Honorary Patronship.

The citation in Sanskrit and English was read out by Dr. Jayaraman and Mr. Haresh Ramachandani respectively.

Accepting the Bhavan's Honorary Patronship, Sri Chinmoy said, "India, my India, to your Eternity's Silence-Heart my aspiration-heart bows and bows. India, my India, to your Infinitiy's Sound-Life my dedication-life bows and bows".

The spiritual leader told the Bhavan, "I humbly and prayerfully tell you that my tiny culture-drop

achievement-contribution will sing and sing the ever-ascending glory of your vast Ocean-culture".

Messages

Many messages were received from numerous luminaries in politics, arts and sports.

Canada's Prime Minister Mulroney cited Sri Chinmoy's work in "furthering the spirit of understanding and sharing".

U.S. Senator Daniel P. Moynihan, former American Ambassador to India, called Sri Chinmoy "Our ambassador of peace and inner goodness for a quarter of a century" and "truly a citizen of the world".

Senator Conrad Burns of Montana said, "Your dedication towards peace on our planet is something that deserves our country's highest praise"

India's Ambassador to Yugoslavia, L.L. Mehrotra, said Sri Chinmoy has "demonstrated by his example how any one of us can convert the spiritual power into the intellectual power and the intellectual into the physical power, and how man is a blend of all three".

During the programme, Narada Michael Walden, Grammy Award winning Producer and Composer, presented Sri Chinmoy with the Emmy award he recently received for his song "One Moment in Time".

There was also an award from the New York Road Runners Club, the world's largest running club, which praised Sri Chinmoy "for his innovative leadership, enthusiastic support and dedicated service to the world of running".

The programme also included several songs by Sri Chinmoy's students, including a tribute he composed to the Bhavan; a song he entitled, "I Dearly Love My India and America," and others. In addition, American vocalist Roberta Flack sang her rendition of an early American spiritual song.

Dr. Dinker Rai, the dedicated member of the Bhavan, proposed a vote of thanks to all for gracing the occasion and especially to Sri Chinmoy for having accepted the Honorary Patronage of the Bhavan, USA. He also referred to the spiritual leader as a Saint who, according to Adi Sankaracharya, without any reason or motive helps everyone to be spiritually enlightened.

Thereafter the friends of Sri Chin-

moy also hosted a Silver Jubilee Dinner in Honour of their Guru.

It was a memorable evening when the presence of Sri Chinmoy transformed the Penta Hotel Grand Ballroom to a place of prayer, dedication, devotion and peace.

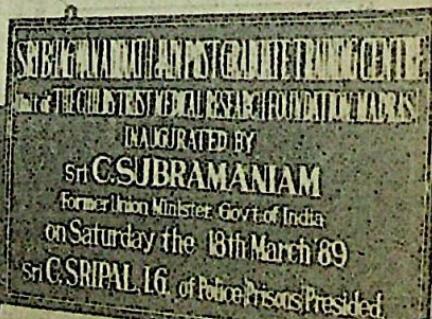
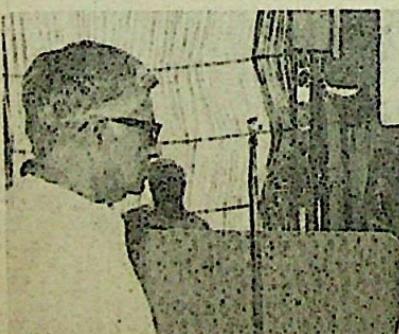
MADRAS KENDRA

Shri Subramaniam Inaugurates Post-Graduate Centre

A solemn function was held at the Child Trust Hospital, Madras-34, recently when the Bhavan's Vice-President, Shri C. Subramaniam, inaugurated the Sri Bhagwan Adinath Jain Post-Graduate Centre for the Child Trust Medical Research Foundation.

Shri Subramaniam stressed the need for any country to take adequate care of the health needs of its children and this should begin at the level of the expectant and nursing mother.

For this project Shri Sugalchand Jain, a member of the Madras Kendra Executive Council, donated Rs. 10 lakhs. At the meeting it was



announced that Sri Sugalchand had, by this time, donated Rs. 80 lakhs to various institutions in Madras City, like the Cancer Institute, Voluntary Health Centre, Child Trust Hospital and the Bharatiya Vidya Bhavan.

Jain Munis Roopchandji Maharaj and Sukanmuniji Maharaj blessed the centre and stressed the importance of a healthy body which is so essential in carrying out all the functions of a human being. They lauded the efforts of the hospital in serving children from the middle and lower middle classes.

Dr. V. Shantha, Director of the Cancer Institute, Madras, received the cheque for Rs. 10 lakhs from Sri Sugalchand and handed it over to Shri N.R. Raghavan, Secretary of the Trust. Dr. Shantha, in the course of her address, said that voluntary organisations in the medical sector like the Child Trust, VHS and her own institute, should come together to start a College of Nursing. The Government nursing schools concentrated more on anatomy and physiology, she pointed out.

The Inspector-General of Police, Shri S. Sripal, IPS, said that the hospital established in 1980 had treated 84,285 children as outpatients and 5,250 as in-patients and done surgery on 967 children.

The Executive Director of the hospital, Dr. M.S. Ramakrishnan, said that the first course of the M.D. in child health would begin soon. In

addition, the hospital was also training nurses in specialised child care and now it was integrating all its services in the P.G. Institute.

The Vice-President of the Trust Shri S.V. Narasimhan, welcomed the gathering and trustee Shri N.R. Raghavan proposed a vote of thanks.

A Programme Every Month

In a bid to give the members of Madras Kendra an opportunity to witness standard cultural and lecture programmes, it has been planned to have one such programme every month.

The first of such programmes was arranged on March 16 by the Dhananjayans (Bharata Kalanjali) in



BHAVAN'S NEWS

the form of a 'Bharatanatyam' by Kum. J. Sangeetha, one of their senior artistes.

Endowed with good looks, stage sense and precision, Kum. Sangeetha enthralled the audience with her superb performance;

She performed 'Mallari', Devi Neeye Tunai, before the taxing Swarajathi in Huseni. In the second half, she performed a padam (kuyile) and Jawali (Vanipondu) and Tillana in Suratti.

BHOPAL KENDRA

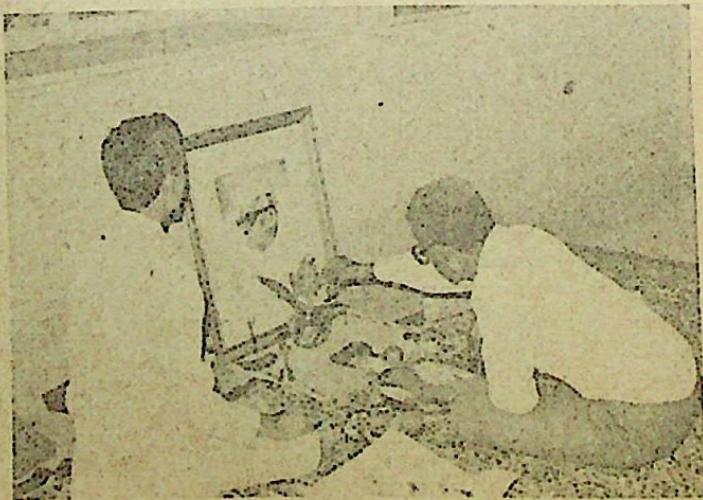
Kulapatiji's Punya Tithi

The Bhopal Kendra observed the Kulapati K.M. Munshi's Death Anniversary at a solemn function in its premises.

The ceremonial puja was performed by Shri K.N. Bharat, of the Kendra.

In his tribute Shri Sibeswar Mitra, Associate Secretary of the Kendra, who presided over the function recalled the contribution made by late Kulapatiji to the national life as an author, jurist, social worker, statesman and as the founder of Bharatiya Vidya Bhavan. Shri Mitra mentioned that Kulapatiji drew inspiration from the writings of Bankim Chandra Chatterjee and from Sri Aurobindo, his teacher. The speaker also dwelt upon his role for the emancipation of the women in India.

The students of the musical class at the Kendra sang a few Bhajans.



HYDERABAD KENDRA

Bhavan's College Convocation
Session on "Social Responsibilities:
Challenges of 90's"

Justice Shri Nittoor Srinivasa Rau, former Chief Justice of High Court of Karnataka and the first Central Vigilance Commissioner, exhorted the students of Bhavan's college of Communication and Management, Hyderabad, to imbibe the true spirit of freedom struggle and play a positive role in shaping the future of the country.

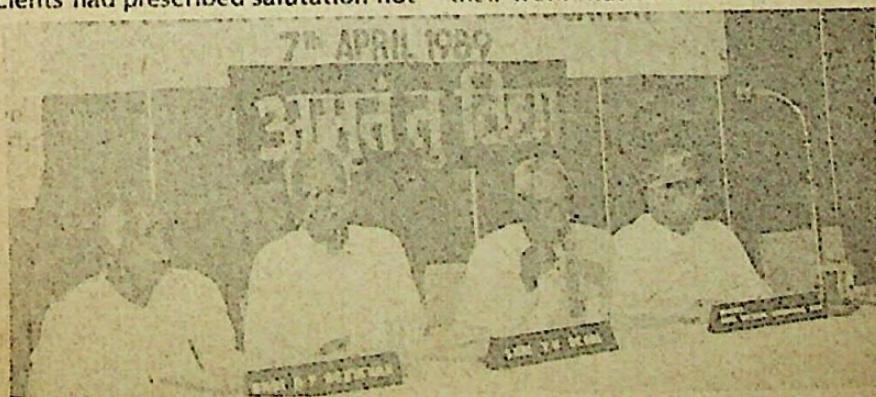
He was delivering the 16th Convocation address at the Bhavan's College of Communication & Management on April 7, 1989. He also awarded medals and Diplomas to the successful candidates for the year 1987-88.

Shri Rau recalled how our ancients had prescribed salutation not

only to the parents, deities, Rishis and preceptors, but also to the youth: *Namo Arbakebhyah*. Indeed, as one grows older, one derives more and more sustenance from the young as they represent the vibrancy of the life force of the community, he added.

Mrs. Urmila Subba Rao, IAS, who is presently the Deputy Secretary, Ministry of Defence (Air), was awarded Kulapati Gold Medal in absentia. She did Journalism course while she was the Secretary of the A.P. Public Service Commission in Hyderabad.

Shri C. Subramaniam, the Vice-President of Central Bharatiya Vidyabhavan, Bombay, who presided on the occasion, exhorted the successful candidates to further their knowledge by continuing education so that they can excel themselves in their work-situation.



(R to L): Shri C. Subramaniam, Justice Nittoor Srinivasa Rau, Shri V.H. Desai, and Shri A.P. Achuthan, Registrar of Hyderabad Kendra.

Earlier, Shri V.H. Desai, the Hon. Principal and the Director of Programmes, presented the annual report for the year 1987-88. Shri A.P. Achuthan, the Registrar of Hyderabad Kendra, proposed a vote of thanks.

Seminar

The annual two-day Seminar-cum-Workshop on "Social Responsibilities: Challenges of 90's" was held on April 2 and 3, 1989, under the auspices of the Student's Council and the Bhavan's Alumni Association of College of Communication and Management.

Inaugurating the Seminar, Justice Shri K. Ramaswamy, Judge, High Court of Andhra Pradesh, urged the people to organise themselves into various voluntary bodies or agencies and undertake to oversee the conduct of public men and officials and bring to light their shortcomings.

Shri Nrupender Rao, Vice-Chairman of Nagarjuna Steels Ltd., who delivered the key-note address said the future of India belonged to the youth and that they should be made fully aware of their social responsibilities. He said he had high hopes of the future of the country.

In his presidential address, Shri B.S. Prabhakar, the Chairman and the Managing Director, ECIL (Electronics Corporation of India Limited) said the next decade was going to be a crucial one for the

country and hoped that the country would tide over all the difficulties.

Earlier, Shri V.H. Desai, Director of Programmes and Hon. Principal of Bhavan's College of Communication & Management, spoke on the responsibilities the youth of the country had to shoulder at this crucial period. Prof. Bh. Shankar Narayan proposed a vote of thanks.

The evening session was presided over by Prof. (Ms.) Sarojini Regani, Dean, Social Sciences, Osmania University (Retired). Among others who spoke on the occasion were Mr. Garnet A. Rego, Deputy General Manager, Syndicate Bank, (Zonal Office), Hyderabad, and Shri Ram Kumar Seshu, Branch Manager, Ulka Adyt, Hyderabad.

Papers on different aspects on the theme of the Seminar were presented by Dr. G.R.S. Rao, Director, Rajaji Institute of Public Affairs & Administration, Secunderabad, Mrs. Kinnera Murthy of the Administrative Staff College of India and a Visiting Faculty of Bhavan's College, and Shri V.H. Desai. Shri S. Amarnath, a member of the Students' Council, proposed a vote of thanks.

On the following day, a class-wise workshop was conducted on "Social Responsibilities: Challenges of 90's" with particular reference to the respective disciplines. The response from the students was excellent.

**RADHAKRISHNAN SCHOLARSHIP
AT OXFORD UNIVERSITY**

As part of the British Government's programme to increase the number of scholarships for Indians to study at British universities, the British Government together with the University of Oxford are instituting a small number of prestigious scholarships beginning in the next academic year to commemorate the centenary year of Dr. Sarvepalli Radhakrishnan, former President of India. They will be known as Radhakrishnan Scholarships.

The scholarships, which will be awarded annually, will be for postgraduate study for those already having a first class Master's degree, or for undergraduate study leading to a BA (in two years) for those possessing a first class Bachelor's degree. The duration of awards could be up to three years and will cover tuition fees and maintenance costs. It is expected that five scholarships will be awarded for the academic year 1989-90, the first year of the scheme.

The selection of candidates will be made on behalf of Oxford University by the Rhodes Scholarship Committee of India.

HARIKIRTAN TARANGINI

In a bid to enlarge the activities of the Sant Dnyaneshwar Harikatha

Kirtan Mahavidyalaya's programme of training Kirtankars, the Bharatiya Vidya Bhavan's Andheri Upakendra has devised a Project entitled 'Harikirtan Tarangini.' The main object of the Project is to train children, adults, men and women who have a flair for music for the art of singing the compositions of the poet-saints of India. The project also imparts some theoretical knowledge relating to Bhakti Darshana consisting of the nature of Bhatki, life and work of great Bhaktas and their great works.

In addition to this, practical training in singing Bhajans will be imparted once a week for two hours to the participants. The project is presented in two courses entitled "Praveshika" and "Visharada" each of two years' duration. The learners have to learn to sing a minimum of Bhajans of an all-India character drawn from Sanskrit and other regional language. This is a general course which will be called the Sindhu Saraswati Srotas and will be compulsory. Each participant can choose an optional which will consist of three other streams namely (1) Ganga-Jamuna Srotas, (2) Narmada-Godavari Srotas, (3) Krishna-Kaveri Srotas. A representative selection of Bhajans and compositions from the various languages will be included in these three streams. There will be an examination for theory and practical

and after which Certificates and Diplomas will be awarded.

A short-term course consisting of the compositions of six Haridasas of Karnataka was conducted under the banner of this project by the Mysore Sangit Vidyalaya, Dombivili. Smt. Uma Nagabhushan, the Principal organised and did the training. At Andheri in the Bhavan's A.H. Wadia High School Smt. Pauravi Desai is

imparting instruction to a group of selected students of the school in songs of an all-India character and compositions of Hindi, Marathi and Marathi poet saints. The next session of this project will begin in the month of June 1989. For further details, prospectus and application forms etc Prof. R.A. Kashyap may be contacted at Bharatiya Vidya Bhavan, Chowpatty or Andheri.

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